

OBSERVATIONS

• N

VARIOUS SUBJECTS:

TO WHICH ARE PREFIXED,

SUNDRY REMARKS

In the AUTHOR'S Travels in this KINGDOM.

IN TWO VOLUMES.

By JAMES POULSON.

Hold fast the form of sound Words. 2 TIM. i. 13.

VOL. II.

BELFAST:

PRINTED IN THE YEAR M,DCC,LXXVII.

[PRICE 2s. 2d.]

OLBERT ALLOMS

VARIOUS SUBJECTS

AND OTHER MATTERS

IN THE HISTORY OF THE



BY JAMES OUSE

OF THE

BRITISH MUSEUM

AND

OF THE

BRITISH MUSEUM

AND

OF THE

BRITISH MUSEUM

TO THE
RIGHT HONOURABLE
LADY DOWAGER
KINGSALE.

My LADY,

THE former part of this work having made its appearance from the Press in this kingdom some months ago, which your late noble Consort condescended to patronize.---By looking back to the last page of that edition, your Ladyship will find me engaged, by promise, to give some larger specimen of my observations, if Providence continued my capacity in writing; and that I may not wholly disappoint the expectations of the publick, I feel a peculiar pleasure, after so long a delay, to discharge my obligation, and as the noble Lord has since resigned his exalted and honourable title to the heir of his virtues, I persuade myself, your Ladyship will indulge the present attempt to preserve the ensuing pages from oblivion, by prefixing it to your illustrious name.

VOL. II.

A

Yo

cxiv DEDICATION.

You will permit me to assure you, that it was the particular request of his Lordship; when I had the pleasure of renewing my last visit to him at *King'sale*, that I would publish to the world, my thoughts on the different subjects contained in the ensuing pages, which are the glory of the reformation, and the grand ornament of Christianity, and, I may venture to say, the noblest subjects you can patronize, or I write upon; and as there has of late been great opposition to the important truths contained in this work, his Lordship was the more solicitous that I should state them in as clear a light, as my capacity would admit of, and happy should I think myself, if the fruits of my pen should edify and delight any of the children of men, and be honoured with any degree of success.

It is with the most affectionate gratitude I acknowledge the many signal favours received from your noble family; nor can I attempt to give a sketch of his Lordship's excellent character, and shining example, without renewing your grief; but, my Lady, let it not touch you too sensibly if I mention to the world his virtues, which ought not to be concealed; nor can I propose to myself a nobler pattern than his Lordship, in every part of his life. The generous friend, the tender husband, and the affectionate parent,
appeared

DEDICATION. cxv

appeared in their proper lustre.---Virtue, with a superior excellence, shone in every part of his character, and forced her precepts with irresistible influence; and whenever I attempted to review his conduct, it was a severe reproach to my own. In common life, he was affable and friendly, with persons of every rank and degree; and if he avoided any thing, it was grandeur and publick appearance on earth. Notwithstanding his superior title, and privilege, he did not despise others of a low degree; he was remarkably careful to maintain an humble deportment; he had a cordial and reverential esteem for the Divine word, and frequently told me, that the statutes of the Lord were his principal delight, from whence he derived his knowledge, and formed a judgment of Divine things. With those talents he always endeavoured to give some *evangelic* turn to the discourse, and I seldom or never had the honour of conversing with him, but these were his favourite topics. His improving company breathed a spirit of genuine piety, and his noble mein and deportment was above slander. To give a genuine lustre to all his other endowments, he was far from an ungraceful pride. Indeed all I have said of him is far short of the fair original.---Let Kingsale witness to the meekness of wisdom, and the beauties of holiness

cxvi DEDICATION.

that adorned the whole of his life.----These, my Lady, are some of the distinguishing characteristics of the late partner of your life, whose endearing qualities are too deep on your memory ever to be erased.----Follow him as he followed Christ, imitate the lovely pattern, in the steps to true greatness; and though his journey of life is finished, and the bright guardians of the just have conducted him through the unknown *æther*, yet he lives in the distinguishing honours of an amiable and exalted character, and will live, not only in the memorable records of *De Courcy*, but in the annals of Ireland, to the latest posterity.

May the very God of peace, and I will add, your God, animate your mind more and more with those noble sentiments; and guard your life, amidst every scene of danger, to be a protection and blessing to your illustrious family; and when your valuable life has been long extended, amidst all the blessings you enjoy, in some distant period of time, at the Saviour's call, may you find a gentle dismissal from mortality into the unknown regions of glory, is the sincere desire of your Ladyship's

Most obedient and

Belfast Dec.

1776.

Most humble Servant

JAMES POULSON.

O B.

OBSERVATIONS, &c.

SECT. XIV.

*Observations on Mr. John Wesley's Sentiments of
the distinguishing Doctrines of Christianity.*

AS many of my subscribers, and others of manifold denominations in the North of Ireland, are inquisitive to know Mr. Wesley's real sentiments relating to the grand doctrines of revealed religion, I shall therefore gratify my readers in that particular.

When Mr. Wesley first set out in the religious character, the following important articles of the reformation, were the object of his indignation, viz.----The doctrine of personal and eternal election, particular redemption, justification, through the imputed righteousness of Jesus, and the saints final perseverance in grace. -----These unspeakably precious doctrines of eternal life, which are the glory of revealed religion, has been the constant subjects of his derision, ever since he assumed the character of a *teacher*; indeed there was a time, when Mr. Wesley approved of the forecited articles of the

christian faith, and confirmed his engagement with a solemn oath, when he was admitted a student in the University at Oxford; but when he became *righteous* in his own esteem, then he eluded his former obligation, and declared, that he would be a *Turk*, or a *Jew*, or a *Deist*, yea, an *Arheist*, rather than a *Calvinist*; and his being possessed with an uncommon degree of infatuation, and given over to the strongest delusions of insensibility, gave just occasion for his separation from the University, by which means, he was deprived of *episcopal* orders in the *established church*. His singularities in sentiment, soon spread abroad, and made a great noise in the world, which drew great multitudes of the unthinking many after him, which continues unto this day.

I acknowledge that he is a gentleman and a scholar, that he is a man of surprising parts; his natural genius being lively, and taking a turn for religion, he has been very successful in making profelytes, compassing both sea and land for that purpose; and to give him his due, I believe he has civilized many hundreds, if not thousands, and brought them to a better way of living, so that they are become better subjects, better masters, better neighbours and better servants; thus far Mr. Wesley has done good in the world. But as to his being a minister of the gospel of peace, I dare not flatter him in thinking or speaking so of him; for his doing many things in the Saviour's name, is no real evidence of his being an ambassador for Christ, and a steward of his manifold grace. The *Pharisees* of old, were as zealous for the external modes of religious worship as Mr. Wesley,

Wesley ; they compassed both sea and land to make profelytes ; they were zealous for the traditions of their fathers ; they fasted twice a week ; they made long prayers ; they paid tithe of all they possessed ; and what does Christ say of them with all their untempered zeal ? But as strangers to his name, and enemies to his gospel, having not submitted themselves to the righteousness of God, Rom. x. 3. therefore all their religion was but a pious way to eternal perdition.----And what is Mr. Wesley's religion more than theirs ? Does his righteousness exceed that of the Scribes and Pharisees ? Were they not as honest men as Mr. Wesley ? Is he more holy, more zealous than other men ? What has he done for God, and for the interest of religion more than others ? For my part, I cannot see ; from all the sermons he has preached, and from all the writings he has wrote, by comparing one part with the other, that we have any scripture evidence to believe that he is a true lover of Jesus, and the way of salvation alone in his name ; if he was, I am sure he would never speak and write so many bitter things against the doctrines of eternal life.

Sometimes he pretends to claim the privilege of being a member, and the honour of being a minister of the established church ; indeed he may with equal, if not with greater propriety, claim such privileges in the church of *Rome*, whose principles Mr. Wesley seems more cordially to espouse ; and if he is a minister of the established church, why does he deny her most essential articles, and pronounce them horrible and dangerous ? Why does he teach for doctrine things contrary to her sacred *canon* ? Why does he

make so many divisions in the church, and draw away so many unstable souls after him, if he has any pretensions to such a claim? Why does he *halt* between *two opinions*? If the Lord be God, let him follow him; and if *Baal* be God, then he ought to follow him; there is nothing like plainness and honesty.----What is it but zealous *art* to be conformable as a churchman in one kingdom, and conformable as a *methodist* in another; is not this cunning craftiness and artful guile? It is a shame for a *teacher* in Israel to be thus double minded, such men, if we trace them, we shall find they are unstable in all their ways. I must own, he has often afflicted my very soul with his bitter exclamations against the fore-mentioned principles of the oracles of Heaven, which I shall explain to my readers distinctly.

S E C T. XV.

Observations on Mr. Wesley's unsettled notions of the Doctrine of Election, contained in the 17th Article of the Established Church.

WHEN our pious ancestors and compilers of the doctrine of the reformation first began to speak of all the nations of the Redeemed, included in the election of grace, they published this doctrine of eternal life in the following words.

“ Predestination to life, is the everlasting
 “ purpose of God, whereby (before the foun-
 “ dations of the world were laid) he hath con-
 “ stantly

“stantly decreed, by his council secret to us,
 “to deliver from death those whom he hath
 “chosen in Christ out of mankind, and to
 “bring them, by Christ, to everlasting salva-
 “tion, Art. 17th.”

But Mr. Wesley has conceived a dislike to this leading article of christianity, on which *hang* all the *law* and the prophets, and the whole glory of the gospel; and in order to pervert the meaning of those dignified writers, and prejudice the minds of sincere souls against the doctrine, he substitutes, “*Be saved, do what they will, be damned, do what they can.*” But if this be generous, if this is becoming the character of a gospel minister, let the reader judge from the article itself, which neither teaches nor implies any such thing. Our penetrating and zealous ancestors well knew, that the end of God’s choosing his people in Christ was, that they might be holy and without blame before him in love, and this is the sum and substance of their determination; nevertheless, Mr. Wesley, forgetting the dignity of his office as a minister, and the politeness of the scholar, he proceeds, in his sermon preached at Cork on 1 John v. 7. to bring the same unjust abusive charge against the *Calvinists* in general, and represents them as “Asserters of absolute predestination, professing that God has fixed an absolute unchangeable, irresistible decree; that part of mankind shall be saved, do what they will, and the rest damned, do what they can.” ---Many a criminal has met with condign punishment for a much less offence; such a forged accusation any but Mr. Wesley would be ashamed to utter. I do assure the reader, this is not what the Calvinists speak, nor what they believe,

lieve, they are far from espousing such *Antinomian* principles, they have not so learned Christ. — But it is what Mr. Wesley himself speaks, and what he would have them speak, in order to give the doctrine of election a disgusting aspect to men of unstable minds; and let him deny it if he can; but if this be fair or honest, if such a practice be free of sinful guile, and cunning craftiness, let the reader judge; for my part, I never thought Mr. Wesley would be guilty of such fraudulent quotations, and such premeditated mistakes. I was willing to hope better things of our learned historian, until I found the signature of his name prefixed to the amazing falsehood; neither do I stand alone in my unfavourable opinion of Mr. Wesley, for the learned and pious Mr. Hervey long complained of the same iniquitous practice in this *troubler of Israel*; for repeatedly insulting his arguments in favour of the article under consideration, at length, that divine scholar, was obliged to exclaim against Mr. Wesley in the following words, — “There’s treachery, O Hazariah! a false quotation, not only made, but repeated.” See *Asp. vind.* page 280. And this is the very case, in the article of election, which I shall explain in the ensuing section.

S E C T. XVI.

Observations on personal, and eternal Election.

ELECTION, redemption, justification and salvation, are inseparably connected with each other, and whoever is interested in the one, is interested

interested in the other, Rom. viii. 29, 30. Perhaps some who may honour these pages with a perusal, may not be altogether acquainted with the doctrine of *election*; I shall therefore offer my thoughts on the subject with candour and submission.—Election is a phrase very extensive and very conclusive; it refers to persons and not to things, and pre-supposes love to the objects of it, consequently there can be nothing horrible or dangerous in such a doctrine, as Mr. Wesley would make the world believe.----The concise acceptation of the phrase, *election*, signifies to make choice of, to nominate and appoint persons to particular honour. And is there any thing in such a sentiment that reflects the least dishonour to the supreme God, or that can by any means be offensive to the strictest modesty, or stagger the faith of God's elect? By no means.

Let us bring this *Divine article* to the standard of scripture; to the law and to the testimony is my final appeal; and from scripture evidences let truth be established. I think there is no difficulty in conceiving the lustre and glory of this doctrine to persons enlightened from above; and I persuade myself, if Mr. Wesley's understanding was once enlightened, he would discern every thing inviting and desirable in the doctrine of election, and bless, a thousand times, the happy day when the *day-star* from on high visited him with the cheerful lustre of this sacred truth; for, certain it is, that the everlasting love of God the Father, gave birth to the act of *election*. The knowledge, and foreknowledge which the everlasting God had of the persons of the elect from eternity, was the source and foundation

dation of his choosing them in Christ, and including them, by his firm decree, among the number of the just whose names are written in Heaven; and is there any thing *horrible* and dangerous in having our worthless names enrolled in the *book of life*, and our humble lot cast among the favourites of Heaven? It cannot be; the compilers of the 17th Art. assures us, "that this doctrine is full of unspeakable comfort to the godly, and an excellent benefit of God," neither was the Almighty under obligation to save any of the fallen race. When they had destroyed themselves by sin, he might have given them over to the *tormentor* as a satisfaction to his justice, and left them all to perish in their iniquities, as he did the fallen angels. But God, who is *rich in mercy*, for his great love wherewith he loved his people, resolved to be gracious to them, and in *eternal election* he remembered his *antient* covenant with his *chosen*, and its articles of peace, which was the principal motive of the signal favour conferred on the *vessels of mercy*, without any worthiness in them; and all those whom he chose to be the objects of his special love, he lodged as a trust, in the Redeemer's hands, that none of them should be lost, but have eternal life; and this claim has descended to all his spiritual seed, from age to age, from one generation to another, and they constantly invoke him as their *dwelling-place*; and as their covenant God, from the *first moment* of their spiritual existence, which is the result and evidence of their eternal election. *For as many as were ordained unto eternal life believed*, Acts xiii. 48. And this was the great end the Almighty had in view in election, not that they

might not fall, but that they might be holy and without blame before him in love, Eph. i. 4.

This is the view I have of the doctrine of election, as it is represented to us in the sacred writings. And if the *Lord knoweth* them that are his, from all others; if he set his love upon them, from everlasting, if he chose them in Christ from eternity, if he set them apart for himself, in his eternal mind, Psalm iv. 3. if he ordained them unto eternal life, Acts xiii. 48. and appointed them to salvation, 1 Thes. v. 9. if he predestinated them to the adoption of children, to the sanctification of the spirit, and belief of the truth, to obedience, to be conformable to the image of his son, and to the praise of his glorious grace, what can there be disgusting and horrible in such a doctrine?----Do those unspeakably precious favours lead men to profaneness, or do they tend to have any bad influence on their practice?----Are the heirs of promise vested with those sacred privileges, and constituted the sons of God, that they should launch into all manner of licentiousness, and commit iniquity with greediness; it cannot be, it is all impossible. I wish my readers would candidly consider these things, and seriously compare them with the standard of eternal truth, and by that concurrent testimony let this doctrine be determined.----And, I persuade myself, if the candid reader will impartially peruse the records of eternity, he will see, that the everlasting love of a faithful Creator to his people, has been the leading glory from the foundation of their *eternal election*, to the top stone of their *eternal salvation*; and the grace which they ascertain in regeneration, in consequence of their election,

election, teaches them to deny ungodliness, and constrains them to maintain good works, to which they were also before ordained, that they should walk therein, Eph. ii. 10. These are the necessary consequences of election, and the only *evidence* of our being of that happy number; therefore it must be Mr. Wesley's misapprehension of this doctrine, that induces him to speak and write such bitter things against it; but is it not *cruel* and unjust, to charge one of the pure incorruptible doctrines of the oracles of Heaven with opening a door to licentiousness.

---What will our *disputant* say, when God shall bring him to an account for these things, will he then plead, that he did it *ignorantly*, and through unbelief? Nay, but let him now consider, in this his day, the things which concern his everlasting peace, and give all diligence to make his calling and election sure, before it be too late. It is time for him to lay aside all wrath and bitterness, and clamour against this doctrine, and leave people to judge of it, by men's lives and conversation; this is the fairest way. For *by their fruit shall ye know them*. When grace shines into the hearts of his children, when the Lord, the Spirit opens their blind eyes, and leads them into the knowledge and belief of the truth, then they will magnify the riches of his love, which has brought them out of darkness into his marvelous light; these are the persons who are witnesses for God, and can set their seal to the truth of this doctrine.

But if any set of men should presume to neglect the duties of religion, and proceed to immorality, under a pretence that they are *elect*, therefore they shall be saved, do what they will,

will, such persons are under strong delusions, and sheweth plainly that the truth of grace is not in them. And suppose there should be such infidels in our age, who proceed to such lengths of *Antinomianism*; does their sinful corrupt principles, and their licentious and ungovernable practices, prove the doctrine of election, *horrible*! opening a door to all manner of evil? Far from it; neither is it a sufficient warrant for Mr. Wesley's fraudulent quotation,

Be saved, do what they will,
Be damned, do what they can.

I should be sorry to use such plain language as to say, Mr. Wesley is a liar, but I defy him to produce one single instance, either from the writings of Mr. *John Calvin*, or any other Calvinist since the reformation, to prove his assertion; he might with equal propriety tell the world, that without holiness any man may see the Lord, and with all the accomplishments of grace and holiness, they may go down to eternal perdition.

Methinks I feel an indignation to his fraudulent quotation, *Be saved, do what they will*. What does Mr. Wesley suppose that the vessels of mercy and salvation will do, when they are brought into a state of grace, and translated out of darkness into his marvelous light? Will they do as Mr. Wesley himself has done; will they reject the council of God against themselves; will they speak and write perverse things against the truth; will they teach for doctrines the commandments of men; will they darken the glory of the gospel, and wrest the holy scriptures

scriptures to their own destruction, and mislead precious souls into a pleasing captivity?----The righteous are not so; they will not rise up in rebellion against their Almighty sovereign, nor lye down in *apostacy*. 'Tis true, they may fall into sin after they have received the knowledge of the truth, they may go astray, and break the Divine command, but they will not continue in sin, neither will they run into the same excess of riot, with other men,---The subjects of *electing grace*, when they are created anew, when they are enabled to *put on Christ*, they will, through grace, walk in him, in newness of life, and follow on to know the Lord; for the Father's act in choosing them, and appointing them to special grace and special glory, never dissolves their obligation to the hope of Israel; his infinite love, in the act of election, is the bond of their sacred union to the promised Messiah, and that *three-fold cord* that can never be broken; therefore, having begun in the spirit, they will never end in the flesh; and if ever Mr. Wesley should be so happy as to be evidently found among the number of the *chosen generation*, he will readily acknowledge the injury he has done to the cause of truth. He will do well to consider, his sands are now running low, and the springs of life will soon cease; it was but a few months ago, I beheld his hoary locks with tender respect, wishing they might be found in the way of righteousness, but at present it does not seem probable that he has any desire to be found among the number of those who belong to the *election of grace*, but if he should be found at last, separate from that *remnant*, all his reasonable faculties, and all his religious principles,

which

which he is now endowed with, alas! what will they all prove to him, but everlasting curses, and to be excluded from the presence of God. What life, what hope, what consolation is there? O may Mr. Wesley never be reserved for the dreadful experience, nor ever hear the Almighty voice pronounce the final sentence, *Depart from me, I never knew you.*

And with what pleasure may we reflect on the

Divine veracity, that when the Lord once puts his seal into the hearts of his people, they shall never totally depart from him. When once the good

Observations on Mr. Wesley's Sentiments concerning the Saints final perseverance in Grace

MR. WESLEY ascertains, that the heirs of salvation may be born again, created anew, in Christ, unto good works, sanctified by the holy Spirit, and freely justified by his grace, through the redemption that is in Christ, and vested with all the privileges of grace, and afterwards fall away and perish eternally.

This is Mr. Wesley's doctrine, which has carried about so many thousands of unstable souls; but it is well for the righteous that it is not the doctrine of the Holy Bible, and if there was any foundation for such a doctrine in the Divine word, the heirs of eternal life would be of all men the most miserable, but we have a *sure word of promise*, to which we do well to take heed, "that the mountains may depart, and the hills may be removed, but the Saviour's loving kindness shall not depart, nor the covenant of his peace be broken;" and our venerable reformists, what a noble spirit did they discover, when they erect-

ed their standard in the world, and spread the triumphs of this doctrine abroad, which Mr. Wesley so much vilifies. From whence could the pious zeal of these illustrious champions of truth proceed, but from the spirit of grace, and from the word of grace, and with these Divine truths the Bible is as richly replenished as the clear midnight sky is bespangled with stars.

And with what pleasure may we reflect on the Divine veracity, that when the Lord once puts his fear into the hearts of his people, they shall never totally depart from. When once the good work is begun, it shall be perfected; grace in the heart is an immortal principle, it is an incorruptible seed, that liveth and abideth for ever: and is compared to a well of living water springing up unto everlasting life. Whatever Mr. Wesley may urge to the contrary, the scriptures are clear, without a double meaning; and these assures us, that the righteous shall hold on their way; that the path of the just is as a shining light, that shineth more and more unto the perfect day; that they who are planted in the house of the Lord, shall flourish abundantly in the courts of their God, that the leaf of their profession shall not wither, and whatsoever it doth, as to the exercise, it shall prosper as to the principle, Psalm 1. But if Mr. Wesley's doctrine be true, if the righteous may fall totally from grace, and perish eternally, after they have received the truth in the love of it, then the salvation of God's people would be very precarious and uncertain, whereas our Divine teacher assures us, *He that believeth shall be saved*, notwithstanding all Mr. Wesley's proud and impertinent assertions to the contrary, the word of the

the Lord hath spoken it, that the righteous shall never perish, but have eternal life; that he will be with them to the end of time, to uphold and establish them, to confirm their faith and joy in the Lord, to revive the good work begun in them, that he will guide them by his council, and afterwards receive them to glory.----What can be the meaning of these exceeding great and precious promises, made to the sheep of Christ, if they may perish after all that is written concerning their perseverance; does Mr. Wesley suppose that the strength of Israel is like himself?----If the condition of their salvation was a matter of suspense, or their falling from grace, a thing that is possible, then the glory of God the Father, in election, and in the contrivance of salvation, would be entirely lost; and the glory of God the Son, in the great work of man's redemption, would be ineffectual, and the glory of God the holy Spirit, in the work of sanctification, must be entirely laid aside; but the perpetual safety, and the everlasting security of the heirs of salvation, was settled in the well ordered covenant of grace, before all worlds, between the Father and the Son; and in consequence of that mutual and solemn transaction, the holy Spirit the Comforter, in regeneration, takes up his residence in their hearts, witnessing with their spirits, that they are the sons of God, and continues there to be their sanctifier, till time shall be no longer, therefore, if we may be confident of any thing, we may be confident of this very thing, that he which hath begun the good work in them, will perfect it, till the day of Christ, Phil. i. 6. Once a son of God, and a son for ever, Gal. iv. 7. Once in covenant, and

for ever in covenant, once in grace, and for ever in grace, is the invariable maxim of the Holy Bible. When once a repenting prodigal is put into the family of Heaven, by adopting grace, he abides there for ever, by virtue of his relation to God, and his everlasting union to Jesus; and because he liveth, his people shall live also; he that is the author, will be the finisher of their faith.---Grace will compleat, what grace begins; so that we may rest assured, from the word and promise of God, that no upright soul ever did, or ever shall fall from a principle of grace. I admit, the righteous may fall from the exercise of grace, and from a profession of grace, but they cannot fall from the principle; they may leave their first love, but they can never lose it, Rev. ii. 4. The actings of grace may be suspended in the best of men, but the principle of life still remains. The spiritual life is, in some respects, like the natural life, both are subject to many indispositions; faith may droop, and hang its wing, hope may not be lively, and love may wax cold, but neither can be lost, 1 Cor. xiii. 13. for he that hath true faith, shall live and die in faith; he that hath this hope, shall have it to the end, and love, the *brightest* of the train, that will abide for ever, and out-live even death itself, and be in its perfection and glory, when faith and hope shall cease; and if this be the true state of the righteous, they can never fall into total apostacy, and perish eternally. If they are engraven deep on the palms of the Redeemer's hands, and set as a seal upon his heart; if their names are written in Heaven, if they are found in Jesus, their souls can never be

be lost ; and we have his word, which he cannot recall, moreover, we have his oath, attested and confirmed by his everlasting name ; this, I think, is enough to subdue all our unbelieving fears, and enough to silence all Mr. Wesley's unjust clamour against this doctrine.

I would not wish to grieve Mr. Wesley in his old age, now the years of fourscore have finished their rounds upon him, but if he believes the doctrine which he asserts, his hopes and his fears, about the salvation of his better part, must, by intervals, prevail, and keep him in the most tormenting suspense ; whether he looks forward or backward, the prospect must be all confusion. I verily believe, if he was once convinced of the difference there is between a partial *backsliding*, and a total *apostacy*, he would see just reason to retract his sentiments. Many of the excellent of the earth, in all ages, have fallen from their profession of religion, and from their steadfastness in the faith, to the breaking of their bones. *Peter* failed in this respect, and *David* also, although a man after God's own heart ; he comes in among the list of backsliders, yet neither of them fell from a state of grace, as appears from the circumstances of their restoration. *Peter's* heart melted into humble contrition at one transient glance from his all-compassionate Saviour, which was a proof that his faith did not fail, as to the principle of it, *Luke xxii. 32.* Neither did the Spirit of grace wholly depart from *David*, when he fell into the act of adultery, which is evident from the matter of his address, *Restore unto me the joy of thy salvation.* A plain indication that the Divine presence and residence was not totally lost,

neither can the vital principle of grace in the saints, ever fail ; grace in the heart, is like a fountain of living water, springing up to everlasting life.

Neither is it reasonable to suppose, that the Father of spirits will begin a *good work* in his people, and afterwards cast them away. Can we imagine that a faithful God, who remembers his covenant with his chosen, will write his law in their hearts, and put his fear in their inward parts, and after all, cause them totally to depart from him, and perish eternally ? It cannot be, it is all impossible ; the remembrance of such a thought, to the righteous, would embitter every sweet. If after they have had the strongest assurances of his love, and a pledge of joys to come ; if, after all the Lord hath done for them, in pardoning their iniquities, and blessing them with all spiritual blessings in Christ, raising their affections, and setting them on things above, he should disappoint their expectations, and suffer them to fall and perish eternally ; if this could possibly be, the righteous might well say, *What is our beloved, more than another's beloved.* Did they imagine that their mountain did not stand strong in eternal election, or that there was a possibility of their perishing, their spirits would fail within them at the supposition, and to whom could they go for help, or where would they find relief ?---If this be the unhappy situation of Mr. Wesley and his followers, from whence do they draw their rapturous flights of imaginary consolation ? and why do they boast of their assurance of salvation, if after all their attainments in grace, they are liable to fall and perish for ever, what folly and stupidity is it ?---What keener anguish could the righteous feel ; did they

they believe that the Lord would cast them off for ever, and be favourable to them no more, had they all the riches of creation to amuse them, the very thought of their being liable to perish eternally, would blast all their whole enjoyment; but it is impossible.

I don't say that unrenewed persons, who were never quickened and sanctified, may not fall into *apostacy*; many who have made a splendid profession of religion, not having the root of the matter in them, their goodness vanisheth away like the morning cloud and the early dew; and because such impostors fall from their profession, and return to their former course of iniquity; therefore from hence, Mr. Wesley concludes, that they are fallen from a state of grace, whereas they never knew the grace of God in truth; and did ever the Lord engage for the security of the common gifts of nature; did he ever promise the Pharisees of old, that they should hold on their way, that their path should be like that of the just, or that they should wax stronger and stronger? Not a single instance of it within the whole compass of Divine revelation.---He only ascertains the final establishment of true grace; and there is as great a difference between the common gifts of nature, and the gifts of grace, as there is between Mr. Wesley's doctrine and that of the holy scriptures. Whatever external gifts men may be endowed with, without a principle of grace, all their shining talents will fail, for their nature is not abiding, therefore they will wither and decay. Where the heart is not changed and the spirit not renewed, such persons may, and generally do fall from their profession of religion, *But the righteous are not so,*
B 4
they

they that trust in the Lord shall be as mount Zion, they shall never be moved.

Let me ask Mr. Wesley, in what period has the faith of God's elect ever failed, as to the principle of it; when were the righteous forsaken? If he can approve himself to the world a workman who need not be ashamed, let him stand forth like a man, and produce one single instance from the sacred writings, to prove his assertion. If God has joined holiness and happiness together, why should Mr. Wesley presume to separate them? Can he charge the most High with a breach of his covenant? Shall all the things the Lord has done for his people be forgotten by him, and concealed? Will he raise their passions to a flame, and shew them his covenant; will he reveal his secrets unto them, and admit them to nearness of access to himself, and after all suffer them to perish eternally? It cannot be, the strength of Israel will not lie, he that hath begun the good work in them, will perfect it, and this is evident from the declaration of God himself, from his eternal purpose in election, from the immutability of his council and covenant, from the veracity of his promise and sacred oath; moreover, it is evident from the intercession of Christ, as mediator at the right hand of God, *who ever liveth to make intercession for the saints*, and from the indwelling of the holy Spirit in their hearts, who witnesseth with their spirits, that they are the sons of God, and seals them to the day of redemption. And I dare attest, in the face of the whole world, that it is evident, from the experience of *living*, and from the testimony of *dying* saints, millions and millions of saints, have tried

tried and experienced the fresh instances of his faithfulness and care, tho' a vain world, with all its delusive charms may fail, and even their own heart, and their faith and hope may fail as to the exercise of it, yet in their greatest anxiety, they have found his grace sufficient for them, and his strength perfect in their weakness, believing what their experience has so often found, *That his mercy endureth for ever*, and out of his immense fulness, their wants have been richly supplied.

Let Mr. Wesley try his skill with this scripture doctrine, let him call in the assistance of arts and sciences, with all his natural philosophy, and disprove it if he can; let him begin from the generations of old, when men first called upon the name of the Lord; let him point out, if he can, among the blackest characters, one of the chosen generation that ever fell into total apostacy, and perished eternally. I wish he would inform my readers, when the God of Israel failed his people; was it in the *red sea*, or was it in the wilderness, in the *fiery furnace*, or in the *lions den*? When was the gloomy period, when the name of the Lord was no more a *refuge* to them who trusted in him? Long has Mr. Wesley sought after the unwish'd for, unheard of period, but neither Heaven, nor earth, or hell, have been witness to it, notwithstanding Mr. Wesley has the assurance to affirm it. If I am mistaken, I am mistaken, but if so, angels, arch-angels, and the spirits of just men made perfect are mistaken also; for these immortal beings have no other dependance for the security of their eternal felicity, but the Divine *veracity*, and if it were possible that one of the elect
of

of God could perish, then his word and promise must fail, consequently all the glories of eternity must be extinct.

How would the powers of darkness boast
If but one praying soul be lost.

If it were possible for any who were redeemed by the blood of Christ, and sanctified by the spirit of God to fall into apostacy, and perish eternally, then Christ must lose a part of his purchased possession, and his death would be of no avail to them; but this, and all other of Mr. Wesley's absurd notions are easy to be accounted for, when we consider his many weaknesses and imperfections; but as long as God exists, the perseverance of the saints in grace, and their eternal happiness is secure. A mere supposition of their perishing, would eclipse the glory of the gospel, and turn their voice of melody and thanksgiving, into the voice of mourning and lamentation. O the diffidence and fear that would stagger their belief, and shake the faith of God's elect, if this were their unhappy situation! *But the foundation of God stands sure*, and this is the glory and happiness of his people, that the Lord knoweth them that are his; we do not, neither is it fit we should, but their persons, their characters, their circumstances, their work of faith, and labour of love done to his name, are all known to him, and he will give unto them *eternal life*, and they shall never perish. As their right to the Heavenly inheritance is unquestionable, the conveyance is unalterable, and the everlasting obligation shall never be revoked.

Un-

Unshaken as the sacred hill
 And firm as mountains be,
 Firm as a rock that soul shall rest
 That leans, O Lord, on thee.

Thus I have given my readers a specimen of the most distinguishing doctrines of the gospel, that are the glory of the reformation, which Mr. Wesley is so averse to, and I would earnestly recommend it to every serious enquirer after truth, to search the scriptures, and see whether these things be so or not; and if it appears from scripture evidence, that he teaches another gospel, contrary to that of our Lord Jesus Christ, I would advise every sincere soul to follow the apostles advice, 1 Tim. vi. 5. 2 John. I must own, it has often grieved me, to see so many of our Dissenting brethren running after men of such corrupt unstable principles; it argues great weakness of judgment in them to countenance such men, or to be carried away with such strange doctrine, which is chiefly calculated to embarrass sincere souls, and enflame their minds against the truth; for my part, I am no respecter of persons, nor of denominations; it is truth that I profess to defend, and, if the limits of my sheets would admit, I would offer my thoughts on his absurd notions of *particular redemption*, and justification by the imputed righteousness of Jesus, which are a reproach to his name, but I shall proceed to give the reader a description of his ideas of assurance, and sinless perfection.

SECT.

S E C T. XVIII.

Observations on Mr. Wesley's Ideas of the full assurance of Faith.

IT is the received opinion of Mr. Wesley, that the full assurance of faith is essential to christianity, that a person cannot be a christian until he obtains full assurance that his sins are forgiven, that he is born from above, and interested in the favour of the most High.

I acknowledge, the full assurance of faith is attainable in the present life, and must be very desirable, but it is not essential to christianity, neither is it the privilege of every one that is born of the spirit of God. Indeed the assurance which Mr. Wesley boasts of, men may have, for, it appears to me, to be only the fruit of human imagination, and a meer delusion; but with regard to the full assurance of faith spoken of in scripture, I apprehend it is one of the great mysteries of godliness, and a secret revelation from God himself, whereby he shews his glory to them whom he thus delights to honour; and the force of this Heavenly ray breaks the dark clouds, and dissipates all their doubts at once; but this is not the privilege of every humble follower of Jesus, neither need they make the full assurance of faith, the test and standard by which they ought to judge of the state of their souls in matters of religion; many pious souls, I doubt not, into whose hands these may come, who love the Lord their God with a supreme affection, who were never favoured with

with the full assurance of faith, nor the bright evidences of their interest in the Saviour's love, and, I doubt not, but there are millions of listening angels now before the throne of God, telling in language of immortality, what the Lord hath done for their souls, who were never favoured with the sacred vision of assurance on earth, and if we trace the sacred images which grace has drawn upon the hearts of the upright, among the lovely train we shall find true faith, lively faith, precious faith, faith that works by love, and a good hope through grace, all which are the operations of the Divine spirit, and the image and gift of the invisible God; and these inestimable blessings all believers are partakers of, whereby they love the Saviour, and commit the care of their immortal spirits into his hands, and yet they never obtained the full assurance of faith.

Some indeed there are, who can recollect the happy moments when they could call the Redeemer their father, and their friend, with a modest assurance; when they could say, with an air of exultation, the Lord is my portion, faith my soul, my refuge, my hiding-place, my shield, and my exceeding great reward; but this is not the privilege of every renewed soul, neither do any enjoy those comfortable evidences at all times, many a pensive saint I have met, in travels in the North of Ireland, and thousands more there are, of the Saviour's *bidden ones*, whom I never knew, nor shall know on this side Jordan, whose souls are precious in the Redeemer's sight, and who have evidently passed from a carnal to a regenerate state, who never obtained the full assurance of faith, and all their lives long have been subject to bondage, through
distrusting

distrusting fears, that the truth of grace is not in them, that they do not belong to the family of God, nor of the household of faith, ready to call all in question, whether ever the *good work* was begun in them; and these distrusting fears sometimes accompanies the excellent of the earth to their closets, and besets them there in their freest moments, and every sigh they breath, ends here. Sometimes these returns of distrust accompanies them to the house of God, where prayer is wont to be made, and crouds in upon them while they sit under the dropings of the sanctuary, and especially while they surround the table of the Lord, suggesting to them, that they are not the proper subjects for that solemn ordinance; and O what painful anxiety do they then feel! no pen can describe it, nor mortal can express it, and these perplexing, disquieting fears have made many a pious saint go mourning all their days, and even to stagger at the promise, through unbelief; their broken hearts accompanying their lips, while they utter the language of holy David,----Will the Lord cast off for ever;----will he be favourable no more;----is his mercy clean gone;----hath God forgotten to be gracious?----Thus the righteous sometimes pine and languish for want of the full assurance of faith, like the drooping flower for the reviving sun; and this evidence I have collected from the sacred writings, as well as from the experience of believers, which is the strongest evidence that the full assurance of hope is not essential to christianity, as Mr. Wesley asserts. I admit that true faith is necessary to christianity, for without true faith, it is impossible to please God, consequently, to be a christian;

tian ; but is there no difference between the faith of reliance, and the faith of assurance ? I think there is, for the one looks to Jesus, and believes in him, but the other triumphs in the claim of interest in the beloved.

And are there not many, even at this present time, whose immortal characters are drawn with an infallible pen, and whose names are written in Heaven, who love the habitation of *Emanuel's* house, and the place where his honour dwelleth, who never saw his goings in the sanctuary, as others have done, neither can they plead their adoption with such a sacred confidence, nor cry *Abba Father* with an unwavering tongue ; the Spirit don't always bear witness with regenerate souls, that they are the sons of God. There are many intervals that cannot be described ; some there are, who see the King the Lord of hosts, when they enquire after him in his temple ; there they behold the traces of his uncreated Majesty, and it is a pleasing sight ; but O how transient the view ; e'er the fleeting moment is past, the sacred visions bless their sight no more, the Saviour withdraws, and with him, all their joys ; assurance of salvation is not perpetually enjoyed by any of the sons of God. I know, the favourites of Heaven would wish for the perpetuity of the assurance of his love, and, at times, they plead with the most High to continue the sacred vision a little longer ; it was in those elevated heights of Divine assurance, the pious Mrs *Rowe* uttered the following lines,

Stay, my beloved, with me here,
Stay, till the morning star appear,

Stay

Stay till the dusky shadows fly;
Before the days illustrious eye.

But there are others who go mourning all their days, without the assurance of their interest in the favour of the most High, and at last they follow their *fore-runner* through the gloomy mansions of death, under Divine suspension; they seek him, but they find him not, they call upon him for one assuring word, to bear their departing spirits up, in the views of eternity, but he gives them no answer. And are these all lost; do they all perish eternally because they have not the full assurance of faith? This is a soul distressing doctrine indeed. It is well for the righteous that it is not the doctrine of the Holy Bible, for although they are said to be scarcely saved, 1 Pet. iv. 18. yet they are certainly saved; they shall reach the Heaven of Heavens, and be saved, in the day of the Lord, with an everlasting salvation.

S E C T. XVIII.

Observations on Mr. Wesley's notions of sinless Perfection.

THE doctrine of sinless perfection is a favourite topic with Mr. Wesley. Notwithstanding it is contrary both to scripture and reason, it is the darling subject of his contemplation. For my part, I wonder at his extreme vanity, it is really astonishing, that a man of his character should thus expose his folly to the contempt of every discerning reader. Has Mr. Wesley travelled into distant countries, and conversed with distant nations

ons; has he obtained the knowledge of arts and sciences, and a slender acquaintance with the sacred writings, and yet remains so great a stranger to himself, as to presume that he is free from sin; has he forgot, or did he never know what the scriptures say, that there is not a just man upon earth, no not Mr. Wesley himself, that doeth good and sinneth not, 1 John i. 8, 9. And that if any man say he has no sin, he deceiveth himself, and the truth is not in him; therefore if Mr. Wesley has any desires to be satisfied in this point, which so nearly concerns his present peace of conscience, and his future happiness, he may perceive that the most High has made gracious provision for his instruction, and opened his mind, and will, in this matter, in such a plain and intelligible manner, that none can plead ignorance; he that runs may read it, and the simple may understand it and learn knowledge, and if Mr. Wesley had the least dawn of Divine light in his understanding, he would certainly discern the impurity of his nature, and the deceitfulness of his heart, and readily acknowledge the weakness of his faith, the instability of his hope, and the inconstancy of his love to the best of Beings; but, it is very evident these things are not well understood by Mr. Wesley, if they were, he would confess, that every sermon that ever he delivered, and every publication that proceeded from his pen, gives evident demonstration of his great imperfection.

The pernicious effects of this delusive doctrine, are almost incredible; thousands of unstable souls, both in *England* and *Ireland*, are led away with this strange notion, *That they are already perfect*. Some of these angels in light I have met in my travels in the North of Ireland, who have discover-

ed such raptures, as though they had just been to the *third Heavens*; others I have met in the southern parts of this kingdom, so much infatuated with this strange delusion, that whether in the body, or out of the body, they could not tell; sometimes I have listened to their narratives with silent confusion, and, from my very heart, pitied their weaknesses; but I can by no means forbear censuring Mr. Wesley's extreme vanity, for imposing his gross absurdities upon the unwary imaginations of a weak, but well-meaning people. The *apostle Paul*, though he had sailed round the world, and made an excursion to the third Heavens, where he heard things of infinite importance, and unutterable, yet that profound scholar, made no mention of his being already made perfect, Phil. iii. 12. The *prophet Isaiah*, though he had a visionary manifestation of the glory of Christ, humbly acknowledged himself to be a man of *unclean lips*, Isa. vi. 5. And that illustrious sufferer, *Job*, confessed, that he was *vile*, and abhorred himself; and we have it from the infallible pen of a man after God's own heart, that he was even as a beast before his Maker, Psal. lxxiii. 22. and if these dignified saints, whose habits were penetrating and graceful, disclaimed all pretensions to sinless perfection, what *superior* excellencies are there in Mr. Wesley; is he more than a prophet? For my part, I would as soon expect to find unsported purity in Roman pride, as perfection in Mr. Wesley, or in any finite being. Indeed if he was not clothed with a body of sinful flesh, which is accompanied with its evil attendants; if he was not confined to those dusky regions, breathing in the gross element of air, feeding upon corruptible things, or if he was
once

once above the stars, then he might boast of perfection; but while he is in the body, he will be subject to the same like passions with other men. Grace in the present life, is imperfect and incomplete; our work of faith will not be finished, nor our spiritual warfare accomplished, till we bow our head, and give up the ghost, then, and not till then, will these clogs of imperfection be done away; that will be the bright and happy period, when the saints shall put off their perishable forms, and stand dressed in immortal beauty; but the wearisome journey of life must be first finished, before perfection and glory will take place.

It is really astonishing, that a scholar and a divine should persist in such absurd unscriptural notions. Let Mr. Wesley consult conscience; does it not accuse him of sin? Let him consult scripture; does it not say, *All we like sheep have gone astray, we have turned every one to his own way.* I beg leave to ask Mr. Wesley, has he walked in a steadfast uniform course, in the way of God's commandments, without offending in one point? Has he no vain and sinful thoughts to complain of, no sinful desires? Has he no corruption to complain of, from within, and no temptations from without, no conflicts between the flesh and the spirit, no law in his members warring against the law of his mind? Has he no besetting sin, no beloved lust, no carnal affections, no unbelieving heart within, no forgetful ingratitude, no stubborn undutifulness? Has he no *pride*, no passion, no covetousness? If he should presume to say, that he is free of those evils, the scriptures pronounce him a liar; and if he will for once act the honest part, and acknowledge these things to be just, then he must retract the doctrine of

sinless perfection. It was but a little while ago I met one of Mr. Wesley's devoted followers, in the county of *Kerry*, who assiduously entered the list of controversy with me on this subject. My appeal was to his own experience, if he did not, frequently feel a propensity to evil. I urged him to answer the following queries, Whether, at times, he did not experience a backwardness to the duties of religion, and a weariness in the performance of them, if he had no short comings to complain of, no secret sins to confess before the most High, no heart wandrings in his presence?----If a vain world did never croud in upon his mind, and mingle with his solemn devotions, and that when he would do good, whether evil was not present with him? The poor deluded creature frankly answered in the affirmative, and acknowledged that he had been misled by Mr. Wesley. Well might the prophet say, ----Lord what is man, what a piece of vanity, what a stupid and wonderful creature is he; how vain, how foolish, and how ignorant is he, that he should presume to boast of sinless perfection; and if Mr. Wesley means what he asserts on this point, if he is a stranger to indwelling sin, where must his heart be, where must his understanding, be, where must his affections be? Surely the man must be out of his right mind or past feeling.

I cannot dismiss this subject without mentioning the pernicious effects of this doctrine in the case of a well-meaning, *youth*, who was lately seduced away from the established church, into the same delusion, by Mr. Wesley's zealous *art*; and so deep has this strange doctrine tainted the principles of that *young convert*, that he was lately, very assiduous to enter the list of controversy

controversy with me, in favour of sinless perfection. I confess, I was not a little surprized to find the *young champion* so closely attached to the favourite tradition of his *devout master*. But, instead of expressing himself in soft and gentle language, in the heat of his untempered zeal, he discovered a strange variety of unchristian passions, which brought their own *refutation*, of sinless perfection with them, which saved me the trouble of paying him that respect which is due to men of such principles. I own, *Criticism* is not my talent, neither is it my inclination, but I must say, the arguments which Mr. Wesley and his adherents use in favour of *sinless perfection*, deserve not the name of thoughts, they are rather empty dreams, and delusive impressions on the imagination; and though I have no kind of inclination to be severe upon the *young disputant*, yet, I must say, that he deserves it; I rather pity his weakness, and if ever he should be brought to a proper sense of his own imperfections, and be favoured with just ideas of the distinguishing doctrines of the *reformation*, he will see abundant cause to repent of the wretched choice which he has so inconsiderately made. I am sorry to speak it, but it is true, and it is my stedfast belief, that *Samson's foxes*, with the *fire-brands* at their *tails*, were never more mischievous in the corn fields, Judges xv. 4, 5. than Mr. John Wesley's doctrine of sinless perfection has been in the world. How has it enflamed the minds of many of the inhabitants of the *County Down*, particularly in the neighbourhood of Ballyculter and Castleward; and the dangerous sparks were near kindling into a flame among the respectable inhabitants of *Belfast*, and in the city of *Derry*, but, happily, there is a prof-

pect of a total extinction, unless the common *disturber* should again visit this island, and kindle a new flame in the minds of the unwary; but I would advise my readers to follow the advice of our Divine teacher, who cannot mistake, Mat. vii. 15. *Beware of false prophets.*

S E C T. XIX.

Observations on the distinction between the Calvinists and Antinomians.

PERUSING the reviewers monthly catalogue for April 1776, page 325, I observe, our penetrating *critics* have represented the Calvinists and Antinomians to be a people of one and the same sentiments in matters of religion, see Art. 12; and as I have interested my self in the cause of truth, in the present work, therefore I shall endeavour to distinguish those *Sectarians* which our reviewers have so inconsiderately blended together, and in attempting this work, in all probability, I shall expose my self to their censure, and thereby obtain a share of their chastisement, which few author's escape.

To explain the Antinomian principles at large, would take a greater number of pages than the present work will admit, and indeed more than the reader's patience will attend to, without weariness; I shall therefore be as brief as possible.

The *Antinomians* ascertain, that *Sin will do believers no harm, let them live as they list, it will never prove their ruin.* But the *Calvinists* look upon such principles with horror and contempt; they believe and profess, that sin will do them harm,

harm, and this sentiment is manifest in the case of our first parents. What disadvantage did they sustain by sin; the sorrowful effects we feel unto this day; sin is the heaviest of all burdens to the righteous, which causes so many intervals of unutterable grief, that hangs as a heavy weight upon all their joys, and causes a thousand interruptions in their secret intercourse with God, breaks their peace of mind, and creates a large catalogue of cold and darksome intervals in the duties of publick and private devotions, whereby their hearts and their tongues are both untuned for work and worship so divine. In a word, 'tis here the pressure lies; sin is that abominable evil, which causes the most High to withdraw from his people, Isa. lix. 2. when heaviness takes place in them, and O what a load do they then feel!---Angels cannot tell, nor mortals describe, the painful anxiety they feel.

Moreover, the *Antinomians* assert, *That God cannot behold sin in his people, and therefore they need not pray for the forgiveness of sin.* I own, the Calvinists believe, and they profess what the scriptures so evidently teach, *that* God hath not beheld iniquity in his Jacob, nor perverseness in his Israel, Numb. xxii. 31. so as to approve of it, or so as to condemn them for it; but to say that he beholds no sin in them, is far from the Calvinist principles; they disclaim the shadow of such vain pretensions, and hold such principles in the greatest disesteem; for his eyes are not only over the righteous, but he searches the heart, and trieth the reins of the children of men; he observes the ways they take, and ponders all their goings; he knows where the *balance* of their love falls. He beheld sin in his servant *Pe-*

ter, but he saw that it was not deliberate. He beheld transgression in his favourite David, and visited his iniquity with stripes, nevertheless, his loving kindness he did not utterly take from him, Psal. lxxxix. And whatever the Antinomians may urge to the contrary, the Calvinists stedfastly profess and beleive, that the most High beholds, in the best of his people, much carnality, earthly mindedness, and spiritual inactivity, that he beholds in them an evil heart of unbelief, prone to depart from him, and a strange variety of vain, distrusting, disquieting thoughts, and groundless fears; their wanderings and their backslidings, their base ingratitude, and their disobedience, their *dross*, and their *tin*, comes under his cognizance, in order to purge it away, that he might purify the sons of *Levi*, as gold doubly refined.

And is it possible for such persons who are sensible of their manifold transgressions, and their unspeakable ingratitude, amidst the innumerable instances of divine goodness, to hold their peace, or cease to call upon the most High for the manifestation of the forgiveness of their sins; their pulses may as soon forget to beat, and their tongues will as soon cleave to the roof of their mouths. As the mercy-seat is still open to them, and the throne of grace accessible, therefore they will approach it morning and evening, with sacred confidence, and holy joy. There they urge their misery, and their necessity before the Father of spirits. As the fountain of Divine mercy is not shut up against them, neither are their mouths shut up against God in prayer; though others call not upon the name of the Lord, yet they breathe, and yet they live, and live to implore the manifestation of the forgiveness of sins, through

through the riches of his grace; and with what humble language will they choose to address the most High, how will they plead his clemency and indulgence, which they have so often abused, in the best arguments they can bring.----For thy name's sake blot out our transgressions.----Be merciful to our unrighteousness.----As there is forgiveness with thee, shew thy self a God pardoning iniquity,----plenteous in mercy, ready to forgive, and full of compassion.----Remit the gloomy score, and restore the privileges that our sins have forfeited. These are the desires of the humble, when the blood of sprinkling procures them audience before the throne of God, from whence the reader may judge the difference between the Calvinists, and the Antinomians, who profess they need not pray for the forgiveness of sin. But the most disgusting, and material difference there is between the Calvinists and the Antinomians. The latter ascertain, *That believers are not under the law as a rule of obedience to Jesus.* This is that injurious tenet which Mr. Wesley has so frequently, and so unjustly charged the *Calvinists* with; whereas, they look upon the sentiment with as much contempt and indignation as they look upon Mr. Wesley's absurd doctrine of sinless perfection, and they would sooner suffer every idea of religion to be for ever erased from their memories, and their tongues to cease from speaking, and even forget the name of happiness, rather than indulge such a reproachable sentiment. Let Mr. Wesley bring his accusations against the *Calvinists* they will prove them perverse; let him cast into the scale all his *arts and sciences*, and all his fraudulent quotations, they will be found wanting, and lighter than vanity.

And

And whatever the Antinomians may assert to the contrary, the Calvinists stedfastly maintain, that *believers are under the law as a rule of obedience to Jesus.* Ask those happy souls who know the grace of our Lord Jesus Christ, what value they put upon their sacred privileges. Ask them if they can indulge themselves in their former sinful lusts and pleasures, or if those who are dead to sin, can live any longer therein. Mark the truly pious, and behold the upright, trace them in their different stages through life, and see whether that Divine love, which raised them to such a flaming pitch of Christianity, can so far subside in them as to leave them to commit all uncleanness, with greediness, and so *make void the law of God*; it cannot be, it is all impossible. I admit, at times, with their fleshly part, they may serve the *law of sin*, but with their minds, they serve the *law of God*, Rom. vii. 25. When the love of God is shed abroad in the heart, it will take the command of all the affections. When grace ascends the throne of a sinners heart, and reigns there, it will sweetly incline him to keep the commandments of God, and even constrain all the faculties of the soul to obey the *Divine law*. As grace springs from the love of God, so it is influenced by it, in assisting the excellent of the earth, to run the way of God's commands with pleasure and delight; and these are the genuine fruits and evidences of that faith which works by love, and the marks of a sanctified mind; and wherever these immortal principles take place, such persons will give proof and evidence of it, by a steady course of obedience to his *law*. But if men make void the law of God, if they walk not according to this rule,

rule, it is because there is no truth in them. When the tree is made good, the fruit will be good, but a corrupt tree cannot bring forth good fruit. This is the grand point under consideration; and the greatest professors of *Ethics*, though they may write moral systems, and read lectures upon them to their *pupils*, yet they cannot write the law of God in their hearts, nor incline them to keep his law; Jesus alone can do that, and when his *law* is written in the heart by our divine Teacher, such persons will never totally depart from it any more, they will love it as David did.---*O how I love thy law*, Psal. cxix. 97. 113. they will delight in it as Paul did, Rom. vii. 22. Indeed it is impossible to be a disciple of Jesus, and not conform to his righteous law; it would be the highest contradiction imaginable, to say, that we love the Saviour, and continue indifferent about the violation of his commands; and is it reasonable to suppose that love and hatred to the Divine law, can dwell in the same heart. I wish the *Antinomians* would examine themselves upon this point; it may help to shew them their mistake, and their danger, and the strong delusions they are given up to believe, for this authority we have from Heaven,---*If ye love me, keep my commandments*. But if love to his commandments does not operate in our lives, how can it be in our hearts, how can love be manifest in the streams, if it fail in the fountain? let men profess what they will, if they serve not the law of God, they have not the spirit of Christ, neither have they the marks of his disciples. I might produce sundry other articles to distinguish the Calvinists from the Antinomians, but I think
I have

I have said enough upon the subject to satisfy every impartial reader, I shall therefore proceed.

S E C T. XX.

Observations on the distinction between Regeneration and Conversion.

IN the foregoing sheets I have given a description of the new birth, I shall now give a specimen of the distinction between regeneration and conversion, which many blend together as *synonymous* terms.----Regeneration is a spiritual divine change, wrought in the heart by the agency of the divine Spirit, whereby a principle of divine life is communicated to the new creature, and a power given him to act in a spiritual manner.----But conversion is the exercise of that life, or a putting into act that power or privilege received. In the former, a principle of spiritual life is given, which is the cause of spiritual motion, and the latter is the *actual* turning to God with full purpose of heart. *Conversion* is the effect of the spirit's new creation-work on the heart, for all the vessels of mercy and salvation are by nature dead in trespasses and sin, but by the irresistible power of Divine grace, in regeneration, they are quickened and raised to newness of life; as the word resurrection properly signifies a raising up that which is fallen, and when they are quickened to a divine life, then conversion is as natural to them as motion is to a new born infant.

I would

I would not wish to disguise my sentiments on those momentous subjects, neither would I desire to bewilder my readers, or embarrass their minds with dark ambiguous sayings; I rather choose to convey my ideas in plainness of speech, that babes in Divine science may understand my meaning. ---In regeneration, the subject is entirely passive, but in conversion, he is made active; the day of our *new birth* is the day of God's power, wherein his people are made willing to yield subjection to Jesus, Psal. cx. 3. And though the new creature is active in conversion, it is not from any natural will, or power of man, although it is from a power in him; neither is it growing up from the root of depraved nature, but implanted in him by the divine Spirit. ---Conversion is as closely connected with regeneration, as the *effect* is to the *cause*. ---Regeneration is the first motion of the spirit of God in the new creature, and conversion is the first motion of the new creature to God. From this immortal principle of divine life, all the acts of believing, repenting and persevering proceed, and in each of these the new creature is active; so that walking with God in newness of life, following on to know the Lord, and pressing towards the mark of the *prize* of our high calling, all these are steps to true greatness, and some of the noble evidences of regeneration, and acts of the *renewed will* by the quickening grace of God, without which we can do nothing pleasing and acceptable to him. Thus Mary was enabled to *choose* the good part which was never taken from her, immediately after an infusion of grace took place in her. ---In a word, *conversion*, in every part of it, is a giving ourselves to the Lord, and a voluntary surrender of
the

the whole man to him; but the power whereby we are enabled thus to act, is wholly from the Lord, "not of works, least any man should boast," not unto us, but to thy name, thy precious name, thy everlasting name, be all the glory, is the constant language of the saints. As the child in its first formation in the womb contributes nothing to the first infusion of life, no more do we contribute any thing to the first infusion of spiritual life in the heart; it is the gift of God, through Jesus Christ our Lord. His everlasting love has been the leading glory from first to last; it was that which caused the upright to love him, with a fervour which can never be extinguished, and which shall still increase more and more, nor find any possible limits, till perfection and glory find a period. Thus I have given the reader a specimen of my observations on the distinction between regeneration and conversion, which I shall submit to the candour and judgment of the discerning reader, and proceed.

S E C T. XXI.

Observations on the distinction between Justification and Sanctification.

JUSTIFICATION is a phrase of an extensive import, it is a *law term*, and in the court of civil judicature, the sentence of justification must take place before the persons accused can be honourably acquitted, or let go. And as it is in the civil, so it is in the Divine law, the sentence of justification must take place in the Divine mind, before

fore the vessels of mercy and salvation were acquitted; and in order to accomplish this great work, the Almighty Saviour entered into covenant with the Father, undertook to become their surety, and paid their debt, and when justice was fully satisfied, when the law was magnified and made honourable, then a reconciliation took place between God and his people, consequently, they were then acquitted, or let go, that is, in the scripture phrase,----Justified, Rom. viii. 29. or, as the apostle otherwise represents them, as being made *accepted in the beloved*, Eph. i. 6. and to crown the happiness of those justified ones, he describes them as being----*Compleat in him*, Col. ii. 10. but if any part of their justification was lacking, they could not be said to be complete *in all the will of God*, Col. iv. 12. consequently, the sentence of justification must pass the great seal in the court above, before the birth of time, and is now enrolled among the Divine decrees in the records of eternity.

I know there are many learned and pious men who imagine, that their sacred union to Jesus, and their justification before God, takes place at the time of their effectual calling, by virtue of a saving faith then received.----I admit, in regeneration we are justified by faith in the sight of men, but faith never justifies any before God. 'Tis true, faith operates in believers and works by love in them, and is productive of good works, but if it is faith that unites them to Jesus, and justifies them before God, as some of our English divines assert, what will become of their union when their faith shall cease, must not their union be dissolved, and their justification cease also? I think it must. I readily grant that faith is the
substance

substance of things hoped for, and the evidence of things not seen, and by the instrumentality of this grace through the Spirit's agency, we apprehend the knowledge of our sacred union to Jesus, and our eternal justification before God, through the righteousness of Christ imputed; but the act of justification took place in the Divine purpose before all worlds, Rev. xiii. 8. and this was the Father's act in conjunction with the Son and Spirit, without the assistance of faith, therefore said one who learned of him,----*It is God that justifieth*, Rom. viii. 33. and all his acts of grace are like himself, eternal and unchangeable. God is of one mind, and none can turn him, Mal. iii. 6. and if he was to justify any in time, that he did not from eternity, then his immutability might very justly be called in question, whereas neither time, nor place, nor eternity itself can make the shadow of a change in the LORD JEHOVAH, who is the same yesterday, to-day, and for ever, Heb. xiii. 8.

Moreover, if faith could justify a sinner before God, then the Father's act must become void, and be of none effect; but the scriptures assure us, that *it is God that justifieth*, and the comfortable knowledge of it is revealed to believers by the agency of the Spirit in regeneration, and discovered by the eye of faith, which is of the same use to the soul, as the eye is to the body, nevertheless, a distinguished writer whose name I have too great a veneration for to mention in publick, asserts in his sermons, that "by faith we are *united* to Christ, and by faith we are justified before him; That it is not by *working*, but by *believing*, we are justified,"---- But I think our celebrated writer is greatly mistaken,

taken, for faith never unites any of the vessels of mercy to Jesus, because their union to the promised Messiah took place long before faith operated in them, neither is faith the bond of their *sacred union* to the root of David. I rather think the everlasting love of God is the only cause of their *election union* to Jesus, and his unchanging love, is the *bond* of that indissoluble union, consequently their believing in Christ must be the effects and the evidence of their justification before God, and not the cause of it.----It is really amazing that our learned divines, who are well instructed into the mysteries of the kingdom, will not give themselves a little more deliberate consideration on those momentous truths, in order to adjust them properly to the religious world.----are they *champions* for truth, and *ambassadors for Christ*? Let them distinguish themselves like men in a dark benighted world, *valiant* for the principles of the oracles of Heaven, and thereby approve themselves to God workmen who need not be ashamed, *rightly dividing the word of truth*.

As to sanctification, it is a progressive work, and takes place in time when the holy Spirit, the *sanctifier*, takes up his abode in the heart, and though there is a perfection of parts, of all the parts of the *new man* in its first formation, yet every grace of the divine Spirit, such as *faith, hope, charity*, these are all of a progressive nature. Like which the several parts of the new born infant are perfect and compleat as soon as it is born into the world, yet these parts of the body, which are so fearfully and wonderfully made, are all capable of growth, and according to a standing maxim in *philosophy, nature don't grow by leaps*. A child don't arrive to the perfection of

manhood at once; and as it is in the natural, so it is in the divine life.----Although grace constitutes men the disciples of Jesus, and Israelites indeed, yet when they are first under the nurture and admonition of the Lord the Spirit, they are represented as being only *new born babes*, 1 Pet. ii. 2. nevertheless, by grace divine, under the sanctifying influences of the Spirit of grace, they add to their faith, virtue; they grow in grace, and increase in the knowledge of God, they go from strength to strength, from one degree of grace unto another, till they arrive to the measure of the stature of the fulness of Christ, Eph. iv. 13. then grace will be compleat in glory. Thus much for the distinction between justification and sanctification.

S E C T. XXII.

Observations on sundry Occurrences

IN all probability it will be expected I give some account of the time and manner of my entrance into this kingdom, and to gratify the reader in this particular will by no means be disagreeable to the author. As to my *fate* upon the liquid ocean, soon after we left the *British* shore, were it possible for a mortal pen to describe the dilemma we were in, it would rather terrify than delight the reader. The next day after we set sail, while the passengers were diverting themselves with their delusive amusements, all at once we were alarmed with a dreadful storm, which appeared with such a tremendous form, affrighted every passenger almost to distraction.

Such

Such a sudden change I never saw before, such impressions of *awe*, and such chilling horrors seized every mind. Not one in the ship but assumed an air of sadness. Melancholy, deep melancholy was in every countenance. Some fainting away, others, what strange affrights and anguish of mind did they discover. The raging waves dashing, and the seas running mountains high, wave rising upon wave, and billow rolling upon billow. No human power could possibly retard its rapid progress, threatening every moment to swallow us up together. The sailors vainly struggling with rending winds and dashing waves. At length the captain's courage began to fail, which caused him to resign the *helm*, and leave the ship to the mercy of the sea. In this inexpressible distress we continued upwards of thirty hours, when land was far, and death was nigh; hopeless of the distant shore, expecting every moment to go down to a watery grave, for relentless death appeared on every surge, and despair in every face. But in the gloomy hour of surprising danger, deliverance was commanded in our favour. The opening morn ushered in the joyful period when the tempestuous winds began to abate, and the angry waves forgot their rage, the welcome aspect wore an attractive smile, and glanced her enlivening rays into every sinking heart: In this happy *crisis*, the captain readily resumed the management of the *helm*, and was able to steer the shattered vessel with some degree of certainty, and satisfaction. At length we arrived safe in the *barbour* of *Youghal*, a market town 24 miles from the city of Cork. I leave the reader to judge what elevation of joyful surprise must fill every breast at such an

unexpected deliverance. The passengers, like so many prisoners of hope, came forth upon deck and among the rest an *unworthy traveller* gazing with speechless adoration and gratitude on the distant shore; it was really affecting to see the crowds of people hastening to the river side, clustering round the landing place, every one congratulating us on our happy arrival at Youghal, Sep. 27th, 1772, and the dangerous *scene* has made such a deep impression on my mind never to be erased.

I fully purposed in the present work to give my readers the particulars of sundry observations in the course of my travels in this kingdom; having visited this *island* from sea to sea, eastward and westward, southward and northward, since my residence here; but subjects of a more interesting nature has interfered and prevented my design. Nevertheless, as it will be expected by the publick that I offer my thoughts of the people in general, I shall therefore do it, with candour and justice, without any design of vain flattery, or fondness of applause, as my principle views are remote from any thought of interest or personal reputation. I confess, I find it rather difficult to speak or write upon this subject without giving offence; but if praise to hospitality be due, or if noble generosity claim any distinction, I think the people of *Ireland* must stand foremost in the list of *fame*. And this I transcribe, not from history or hear-say, but from my own experience, which has given me the most convincing proofs of uncommon hospitality from persons of the highest to those of the lowest rank in the kingdom.

Such

Such favours from them I have met
Would be ungrateful to forget.

But should I descend to particulars, or attempt to give a distinguishing character of the inhabitants of *Ireland*, I am obliged to give the preference in favour of the inhabitants of the North, who for their singular piety, and circumspect uniform behaviour, are the praise of the whole *island*, and a glory to christianity. And though there are many respectable families in the west and southern parts of the island, who are distinguished for their exalted rank and ample fortune; for their polite behaviour and obliging manners, yet I have frequently observed that *luxury* and *superstition* are the favourite amusements, and the prevailing habits of the common people in those parts. But the inhabitants in the North are of a more religious turn of mind, and from the appearance of their manners, they seem as though they were cast in a different mould. Their conscientious regard for the Lord's day, their diligent attendance upon publick and Divine worship, their numerous and delightful assemblies on those solemn occasions, I have frequently observed with pleasing astonishment, which are the distinguishing characteristics of the people in the North of Ireland, wherein I think they excel. I know the dispositions of men vary as much their features, and their tempers are cast in different molds. Some are immersed in sensuality, and carried away with the rude blasts of ungraceful pride and sinful passion, and others discover a meanness of spirit too low to be described, like the *niggardly mortal*, I met the other day in the neighbourhood of *Clogher*, who is dignified both with a *sacred* and *civil* office,

office, as superior to his nature, as virtue is superior to vice. There is something so displeasing and forbidding in the aspect of his countenance, so rude in his speech, and so offensive in his carriage, in a word, there is something so imperious and tyrannical in the whole of his behaviour, one cannot pass it by unnoticed, resentment will immediately take place against such behaviour; which is the only instance of the kind, I ever met in the kingdom of Ireland.

F I N I S.

TO THE READER.

THE Editor of this Work, if his Health and Capacity be continued, intends to abridge the Dr. Gill's Exposition on the New Testament, which is allowed by the most learned Divines in England, to be the most approved and judicious Composition of the Kind, that ever appeared in the World, containing upwards of Two Hundred Numbers, in three Volumes Folio; which the ABRIDGER proposes, for the Convenience of the Publick, to reduce to One Hundred Numbers, three Sheets in each Number, to be Published Monthly, and delivered to Subscribers at a British Sixpence each Number. And as no Value is required till each Number is delivered, nor any Obligation of Continuance any longer than the Work is approved, therefore such Persons who choose to Favour the Undertaking, may depend on having the Work delivered Monthly, by sending their Names and Place of Abode, to the Author at Mr. YOUNG'S, Grocer, North-Street Belfast. The Work will be put to Press, as soon as there are a sufficient Number of Subscribers to defray the Expence of Printing.



SUBSCRIBERS NAMES.

A

R EVD. John Abernethy,
Templepatrick
Rev'd. John Adams, Dun-
given
Rev'd. John Abraham, Lon-
donderry, 2 sets
Rev. James Allen, near do.
Rev. James Armstrong, Port-
aferry
Rev. John Adams, Donagha-
dee, 2 sets
Rev. Sam. Alexander, Castle-
reagh
Rev. Alex. Auchinleck, Fin-
tony
Rev. Mr. Abram, D. patrick
Rev. Thomas Armstrong,
Maheabeg
Mr. Wm. Atkinson, Arith-
metician, Belfast
Wm. Armstrong, near
Antrim
William Alexander, do.
Thomas Aspinall, Bal-
lymena
Wm. Adair, do.
Andw. Allison, Surgeon
Coleraine
James Andrews, do.
Mrs Allen, do.
Rose Arbottton. do.
Mr. David Adams, do.
Lesley Alexander, New-
townlemavady
James Aull, do.
Miss Martha Anderson, Bal-
lykelly, 2 sets
Mr. Andw. Alexander, New-
townlemavady

Mr. George Anderson, Muff
Donegall
Thos. Abraham, Derry
Mrs Abraham, do.
Miss M. Jane Abraham, do.
Abraham, do.
Mr. John. Allen, Lifford
Isaac Armstrong, do.
Arch. Allen, Strabane
David Adams
Wm. Anderson, P. Lif.
Ballindrait
Robert Allison, do.
Wm. Armstrong, do.
James Allen, do.
Andrew Allison do.
Matthew Allen, Convoy
Robt. Allen, Donagh-
more
Wm. Adams, Dungannon
James Anderson do.
Jas. Adams Blackwater-
town
Wolfey Atkinson, Porta-
down
Francis Aicken, Lurgan
Jas. Anderson, junr.
Fontany
Mrs Ann Anthony, do.
Mr. Jn. Alexander, Belfast
Graves Atkin, Lurgan
Wm. Anderson, apothec-
ary, Belfast
Mrs Anderson do.
Mr. Robt. Apsley, M. D. do.
Robt. Anderson, Castle-
reagh
Miss Rachel Auld, Belfast

Mr.

ii SUBSCRIBERS NAMES.

Mr. John Andrews, Comber
George Apperfon, New-
townards
Saml. Anderson do.
James Agnew, do.
Jas. Ainsworth esq; Down-
patrick
Mrs Mary Armstrong, Porta-
ferry
Elizabeth Armstrong, do
Mr. Andrew Allen, Donagha-
dee
John Adams, merchant do.
Robt Allen, do.
Thos. Adams, do.
Wm. Adair
Robt. Allen, St. Johnf-
ton
Geo. Anderson, Newry
Robt. Alcorn, Omagh
David Alexander, Mill
Isle
Jas. Armstrong, New-
townards
Wm. Adams, Randalf-
town
Robt. Adams, M. D. do
John Anderson, do.

B

Rev. Wm. Bristow, Belfast
Rev. James Brown, Connor
Rev. Richd. Babington, Bal-
lymena
Rev. Charles Boyd, vicar,
Coleraine
Rev. Stephen Brizell, Muff
Rev. H. Balfour, L. Derry
2 sets
Rev. Thos. Bond, M. A. St.
Johnstown
Rev. Hill Benson, Hillsbo-
rough

Rev. Thos. L. Birch, A. M. St.
Field
Rev. Wm. Blackely, Car-
rickfergus
Rev. Thos. Burgoyne, Lif-
ford
Rev. Mr. Bankhead, B. Car-
ry 2 sets
Rev. Mr. Beatty, Hollywood
Rev. Mr. Blackal, Derry
Rev. Wm. Baker, Callan
Rev. Henry Bunbury, Tip-
perary
Rev. Robt. Baillie, do.
Richd. Barret esq; Youghal
Richd. Boles esq; do.
Philip Bernard esq; Carlow
Henry Broderick esq; Birch-
field near Kilkenny
Mrs Broderick
Jas. Butler esq; Kilkenny
Wm. Barton esq; Groves
John Butler esq; Fedard
Burton Bindon esq; Limerick
Thos. Butler esq; Kilkenny
Thos. Barter esq; Ennagh
Benjn. Barter esq; do
Wm. Brown esq; Carlow
Wm. Bernard esq; do.
Benjn. Barton esq; Kilkenny
Anthy. Blunt esq; do.
Wm. Bradish esq; do.
Robt. Burke, Youghal
Benjn. Bunbury esq; Carlow
John. Boyd, M. D. Kilkenny
John Baker, M. D. do.
Master Joseph Blunt, do.
Mr. Wm. Beatty, Belfast
Miss Mary Ball, Ballindrait
Mr. William Bell, Temple-
patrick
Charles Bell esq; Antrim
Mr. Jas. Brown, Templepa-
trick

Mr.

SUBSCRIBERS NAMES. iii

- | | |
|--|--|
| <p>Mr. Jas. Brown, near Con-
nor
Wm. Bortrick, B. mens
Robt. Bell, senr. do.
Ja. Boyd, Ballymoney
Jn. Bell, mercht. Cole-
rsine
James Brouster, do.
James Boyd, do.
Samuel Bryan, do.
Wm. Burnside, do.
George Bellows, do.
Wm. Bigim, do.
Jas. Bracken, L. Derry
Jas. Blyth do. 6 sets
Miss Catherine Baker, do.
Mr. Jn. Bond, St. Johnstown
Saml. Boyd, Raphoe
Alex. Brown do.
Wm. Batsford, do.
Moses Baird par. Lifford
Oliver Blackburn, Ballin-
drait
Robt. Baird, do.
Chars. Blair, Donagh-
more
James Blair, do.
Wm. Bryan, do.
John Baird, do.
Robt. Boardland, Omagh
Thos. Bell, do.
Jas. Baxter, do. at Deer
Park
Archd. Bortand, do.
Jas. Boyle, Coleraine, 2
sets
Thos. Boardman, Dun-
gannon
Isaac Boardman, do.
Morick Bell, do.
Francis Bryan, Moy
Ezek. Bullock esq; Tullylish
Mr. Wm. Bleakly, Drum
David Bleakly, Green-
vale</p> | <p>Saml. Blacker, esq; Newry
Mr. Wm. Bryden, do.
Hugh Boyd, do.
Thos. Burke, Lurgan
Thos. Bowen, do.
Isaac Bullock do.
Francis Burden, Lisburn
Henry Bell, do. 6 sets
John Barclay, do.
George Buchanan, Fin-
tola
Mrs Margaret Buchanan, do.
Mr. Robt. Buchanan, do.
Mrs. Elizh. Buchanan, do.
Miss Buchanan, do.
Mr. Jas. Baxter, Ballynahinch
Joseph Beatty, do.
Miss Margt. Bell, Grayabby
Mr. Wm. Boyd, Belfast
Arthur Boswell, do.
Edward Brice esq; do.
Mrs Barnet, do.
Mrs Elizabeth Black, do.
Mr. John Brown, do.
Wm. Busby, Castlereagh
John Baker, Belfast
Capt. Blizard, Throne. n. do.
Mr. Wm. Bell, Comber
Hugh Brown, N. T. ards
Hugh Boyd, do.
John Byers, do.
Miss Margt. Barnet. St. Field
Mr. Wm. Briggs, N. T. ards
John Bartlet, Strangford
Wm. Bailey, Portaferry
Wm. Brown, do.
James Brown, do.
Wm. Brown, Donaghadee
Henry Beatty, do.
Jas. Bailie esq; 2 sets
Mrs Boyd, do.
Mr. Saml. Bell, Grayabby
Hugh Bilcon, Donagha-
dee
Wm. Bell, D. patrick</p> |
|--|--|

iv SUBSCRIBERS NAMES.

- | | |
|-----------------------------|-------------------------------|
| Mr. Alexr. Bell, Grayabby | Rev. Hugh Caldwell, New- |
| Whitney Bowman, Car- | townards |
| rickfergus | Rev. James Cochran, Bally- |
| George Bowman, do. | walter |
| Saml. Blair, do. | Rev. Edwd. Conn, co. Derry |
| John Blair, do. | Rev. Chas. Colthurst, Lifford |
| Wm. Brown, Killinchy | Rev. Isaac Cowan, Larne |
| Jas. Ball, Ballindrait | Rev. Joseph Chambers, |
| Miss Catherine Ball, do. | Magherafelt |
| Mr. Peter Bamboordeoge, O- | Miss Mary Cochran, Belfast |
| magh | Miss J Church, Coleraine |
| John Boyd, Moy | Mr. Alex. Cooper, Temple- |
| Robert Boyd, do. | patrick |
| Wm. Brown, Belfast | Robt. Craig, do. |
| John Brown, do. | Wm. Coleman, do. |
| Jas. Bruce esq; N. townards | James Coleman, do. |
| Mr. David Beatty, Belfast | Miss Esther Campbel, Antrim |
| Robt. Bole, Mill Isle | Mrs Campbell, do. |
| Hugh Bole, do. | Mr. Thos. Cousins, Belfast |
| Jn. Baxter, near Bangor | James Cuming, Clough |
| Mrs Mary Brown, Ballycreg | Sampson Courtney, Bal- |
| Miss Elinor Berney, Bally- | lymena |
| winert | Robt. Cherry, do. |
| Mrs Mary Blizard, Belfast | Wm. Cowan, St. Johnf- |
| Mr. Geo. Babington, Derry | town |
| Wm. Berefoot, M. Felt | Joseph Cowan, do. |
| Isacc Barr, Student, | David Cowan, do. |
| Dunaghaidy | Hugh Cowan, do. |
| | John Caldwell, New- |
| | townlemavady |
| | Thos. Cunningham, do. |
| | Thos. Cunningham, |
| | Londonderry |
| | Saml. Clark, near Raphoe |
| | Jas. Cunningham, St. |
| | Johnstown |
| | John Clark, do. |
| | John Caldwell, Lifford |
| | Thos. Clark, do. |
| | Wm. Craig, Strabane |
| | Thos. Crawford, Raphoe |
| | Jas. Cunningham, do. |
| | Jas. Caldwell, Ballin- |
| | drait |
| | John Caldhaun, do. |
| | Mr. |

C

- Archbishop of Cashel
 Rev. Mr. Crawford, Lismore
 Rev. Jas. Cuming, Ahoghill
 Rev. Jn. Coleman, B. mena
 Rev. Jn. Cameron, Dunluce
 Rev. Wm. Craford, Strabane
 Rev. Wm. Callendar, Ard-
 straw
 Rev. Joseph Coulter, New-
 townstewart
 Rev. Wm. Campble, near
 Tanderagee
 Rev. Alex. Colvil, Dromore
 Rev. Jas. Crombie, Belfast

SUBSCRIBERS NAMES. v

- | | |
|--|---|
| Mr. Richd. Cowen, atty. Lif-
ford | Mr. James Crawford, do. |
| Wm. Crawford, Don-
aghmore | Jasper Curry, do. |
| Wm. Calen, mercht. do. | John Campble, do. |
| Chars. Crawford esq; New-
townstewart | Joseph Carr, do. |
| John Crawford esq; do. | Arthur Clark, do. |
| Mr. Robt. Crawford, Omagh | Jn. Chambers, Dundalk |
| Jas. Campble, 2 sets, do. | Saml. Caldwell, surgeon
Newtownards |
| Saml. Caldwell, do. | Miss Mary Cochran, St. field |
| John Campble, do. | Mr. Robt. Chirmside, Porta-
ferry |
| Alex. Crigan, do. | Capt. Christy, Donaghadee |
| Charles Crigan, do. | Mr. John Calderwood, do. |
| James Crawford esq; do. | Wm. Campbell, do. |
| Miss Margaret Crawford, do. | John Cunningham,
Groomsport |
| Mr. Wm. Cross, do. | Jn. Conway, Donaghadee |
| Jas Campbell, Land sur-
veyor, do. | Wm. Crossen, N. town-
ards |
| Henry Crawford, do. | Thos. Carson, Down |
| Jn. Christy, Dungannon | Alex. Craig, do. |
| Wm. Cross, do. | Rowland Craig, do. |
| Clendining, near Richhill | Chambers, do. |
| Miss Letitia Clindining, do. | Wm. Clark, Carrickfer-
gus |
| Mr. Saml. Cuming, Kedy | Hugh Cleland, Killin-
chy |
| John Courtney esq; Newry | Edward Corry esq; Newry |
| Mr. John Corbet, do. | Isaac Corry esq; do. |
| Wm. Chapman, do. | Mr. Joseph Cowan, senr. do. |
| Edward Courtney, junr.
do. | Francis Cather, near
Ballykelly |
| Adam Cuppage, Lurgan | Wm. Cochran, P. Lif-
ford, Ballindrait |
| Saml. Cully, do. | Wm. Cathal, Omagh |
| John Clark, do. | Mrs Ann Colhoun, do. |
| John Crooks, do. | Mr. Henry Clendining, near
Richill |
| Mrs Camak, do. | Robt. Carson, Belfast |
| Mr. James Christy, do. | John Carson, do. |
| Wm. Coulson, Lisburn | Saml. Carson, do. |
| Mrs Ann Creery, do. | James Carson, do. |
| Mr. John Coffey, Ballyna-
hinch | James Cunnison, do. |
| Thos Carson, do. | Andrew Clendining, N.
townards |
| Major Coates, 66th Regt.
Belfast | |
| Mr. James Cooper, do. | |
| John Calwell, do. | |

vi SUBSCRIBERS' NAMES.

- | | |
|--------------------------------------|--|
| Mr. Marm. Coghill Cramer | Rev. Will. Steel Dixon, Ballyhalbert |
| Pat. Conky, Portaferry | Rev. John Dixon, Downpatrick |
| Alex. Caughy, do. | Rev. Pat. Davidson, A. M. Toughboyne, 2 sets |
| Wm. Cowan, esq; sen. Newry | Rev. Danl. Dunlap, A. M. Omagh |
| Mr. Peter Concannon, M. D. Dundalk | Rev. Moses Davies, Strangford |
| Thos. Chambers, Drumbo | Marriott Dalway, esq; C. fergus |
| Wm. Carlile, do. | Mr. James Duncan, Antrim |
| Wm. Chambers, do. | Thos. Donald, T. patrick |
| Robt. Clements, C. fergus | Jas. Davison, Ballymena |
| Geo. Cein, Isle Magee | Thos. Dickey, do. |
| Robt. Clark, do. | Geo. Dalhousie, Coleraine |
| David Campbell, Mill Isle | Jacob Dalhousie, do. |
| John Cree, do. | Patrick Deecry, Muff |
| Jas. Clark, Moheyrea | Miss Hannah Davenson, St. Johnstown |
| Robt. Chambers, near N. townards | Patrick Donnelly, Omagh |
| Wm. Cunningham esq; Maghrafelt | John Dunlap, do. |
| Mr. Joseph Cunningham, Belfast | Capt. Chas. Duffin, Dungan- non |
| Thos. Cabeen, mercht. Maghrafelt | Mr. Arthur Donnelly, Black- watertown |
| Capt. Cunningham, Kingsale | Henry Dixon, Tullylish |
| Mr. Robt. Carter, near Kil- kenny. | Geo. Dixon, Portadown |
| Saml. Carter, Carlow | Nathl. Dunlap, near Kedy |
| Robt. Crawford, | James Dunlap, do. |
| Saml. Carpenter, do. | Thos. Druit, Lurgan |
| D | Wm. Dixon, |
| Rev. Jacob Davies, N. town- lemarady | Geo. Darley, Belfast |
| Rev. Joseph Douglas, Clough | Wm. Dugan, N. town- ards |
| Rev. James Dunn, Muff, 4 sets | Wm. Dalzel, do. |
| Rev. Hugh Dunlap, M. A. Omagh | Robt. Dalzel, do. |
| Rev. Saumarez Dubourdieu, Lisburn | Andw. Dixon, Comber |
| Rev. James Dobbin, M. A. Newtownards | Robt. Dixon, Donagha- dee |
| Rev. Robt. Drummond, Dun- dalk | Wm. Dicks, Portaferry |
| Geo. Douglas, Printer, Londonderry | James Dobbin, do. |
| | Wm. Dick, Randallstown |
| | D. De- |

SUBSCRIBERS NAMES. vii

D. Delacherois, esq; Don-
aghadee

Mr. Andw. Delap, do.

Pat. Dalrymple, do.

Robt. Daniel, N. T. ards

Munro Denning, Strabane

Jn. Dunlap, Belfast, 2 sets

And. Dugan, Randalstown

Mrs Mary Dickey, do.

Miss Downes, Derry

Mr. Robt. Dawson, M. Felt

Aldm. Denroch, Kilkenny

Jocelyn Davison, esq; Car-
low

E

Mrs Edmonstone, Redhall

Mr. Jos. Eken, Coleraine

David. Eken, do.

Mrs Erskine, Muff

Mr. Jas. Ector, Strabane

Jas. Edwards, do.

Robt. Elliot, Donaghmore

Nugit Ellis, do.

John Elliot, do.

Wm. Elliot, do.

Nathl. Edie, esq; Newtown-
stewart

Miss Ewing, Omagh

Mrs Isabella Edwards, do.

Mr. Hugh Eccles, near Kedy

Jas. Eccles, do.

John Ellis, Newry

Richd. Eustace, Lurgan

John Echlin, esq;

Mr. Thos. Ekenhead, Newry

Daniel Eccles, esq; Fintona

Capt. Thos. Eggar, Holly-
wood

Mr. Joseph Eggar, do.

Geo. English, Isle Magee

Saml. English, do.

Pat. Richd. England, esq;
Ennis

Mr. Chrifr. Elmor junr.

Youghal

Hardy Eusta, Carlow

F

Rev. Jas. Ford, Rector Bal-
lynahinch

Rev. Jas. Freeland, Dundalk

Rev. Wm. Fraser, A. M.

Castle Mines, near P. Fer-
ry, 2 sets

Mrs F. Forde, Lurgan

Mr. John Ferguson, Temple-
patrick

Jn. Fairly, Derry, 12 sets

Saml. Finlay, Coleraine

Mrs Ferguson, do.

Alex. Fletcher, mercht.

Derry, 2 sets

Edward Finney P. Liffd.

Ballindrait

Andw. Forgey, Omagh

Robert Fullerton, do.

George Frazer, Moy

James Fleming, Lurgan

Richard Fulton, Lisburn

Thomas Follit, Fontena

Joseph Fulton, Lisburn

James Ferguson, M. D.
Belfast

James Ferguson jun. do.

Henry Fortescue, do.

Thomas Fisher, New-
townards

James Ferguson, do.

John Fisher, Down

Samuel Pulton, Muff

Laur. Fernand, Omagh

Gawen Frew, Killinchy

Charles Finley, Convoy

Samuel Forviance, Don-
aghmore

James Finnan, do.

Andw. Fergy, Omagh

Mr. Laur-

viii SUBSCRIBERS NAMES.

Mr. Laur. Fernand, Omagh
 Ant. Hoster, Dundalk
 Joseph Fulton, Drumbo
 Jn. Finlay, C. Fergus
 Jn. Ferguson, Belfast
 Jn. Fithy, Milusk
 Jn. French, Randalstown
 Wm. French do.
 Sir Richd. Fitzgerald, Fedard
 Mr. Jn. Ferrar, Printer, Limerick
 Nichs. Fynn, Youghal
 Swithin Fleming Middletown
 Wm. Fishbourne, Carlow

G

Rev. Edwd. Goulding, Rector, Lifford
 Rev. And. Greenfield, Mevagh
 Rev. George Galbraith, A.B. Omagh
 Rev. Matt. Garnet, Belfast
 Rev. Jas. Gordon, Raphoe, 2 sets
 Mr. Chas. Galt, Coleraine
 Wm. Galt, T. Patrick
 Wm. Graham, B. mena
 Saml. Gilmor, do.
 Wm. Gihon, do.
 Jn. Galt, Coleraine
 Robt. Galt, do.
 Saml. Galt, do.
 Arthur Gordon, do.
 Saml. Galbreath, Muff
 Thos. Gallahor L. Derry
 Thos. Gillespy, surgeon, Lifford
 Jn. Gibbons, Raphoe
 Robt. Gray, Ballindrait, P. Lifford
 Miss Ann Gray, do.

Mr. Wm. Greere, Donaghmore
 Danl. Gillespy, do.
 Ham. Gillespy, do.
 Wm. Graham, Omagh
 Thos. Gillespie, do.
 Saml. Galbraith, do.
 John Gamble, do.
 Patrick Geoghegan, do.
 Thos. Greer, Dungannon
 Benj. Greer, do.
 James Greer, do.
 Joseph Greer, do.
 John Gilmore, Moy
 John Garvin, Rowen
 Jas. Greer, near Kedy
 James Greer, Newry
 Geo. Glenney, mercht. do.
 Jn. Glenney, mercht. do.
 Wm. Glenney, mercht. do.
 Jos. Gordon, Bookfr. do.
 6 Sets
 Richd. Guttery, Loughbrickland
 John Gaddes, Lurgan
 Alexr. Gordon, B. hinch
 Robt. Gordon, esq; Killinchy
 Mr. Jn. Graham, Caraduff
 Wm. Gordon, Belfast
 Robt. Greenlaw, junr. do.
 Thos. Gelston, Castle-reagh
 Robert Gordon, esq;
 Mr. Henry Gunning, Newtownards
 Geo. Gillespie, Comber
 Robt. Gillespie, do.
 Hugh Gunnen, P. Ferry
 James Gown, do.
 Wm. Galway, do.
 David Galway, do.
 John Galway, do.
 Jas. Gilmor, Donaghadee
 Jn. Graham, Down
 Mr. Thos.

SUBSCRIBERS NAMES. ix

Mr. Thos. Godfrey, Carrick-
fergus
Alex. Gunning, do.
John Gray, do.
Robt. Gelston, H. wood
John Gowley, Omagh
Andrew Gehon, do.
James Grohan, do.
Edwd. Gayer, esq; Derriaghy
Mr. Henry Greg, Drumbo
Adam Gibceor, Moneyrea
Wm. Gordon, Newtown-
breda
Jn. Glenholmes, Magh-
rafelt
Jn. Guthrie, student
Raphoe
Aldman. Thos. Green, Yough-
al
Henry Gurde, esq;
Nichs. Gilet, esq; Youghal
Peter Gate, esq; Carlow
Nichs. Gordon, esq; do.
Thos. Gurling, esq; do.
Mr. Robert Gofs, Youghal
Wm. Garde att. Dunsfort
Thos. Green, Kingsale
Benjn. Glascoot, Cork
Wm. Graham, Carlow
Jas Gregory, Kilkenny
Grace, do.
John Ginnis, Thurlqs

H

Rev. Jas. Huey, M. A. New-
townards, 2 sets
Rev. Edmd. Hamilton, New-
townlimavady, 2 sets
Rev. Adm. Hervey, Rector
Strabane
Rev. Benjn. Holmes, A. M.
Donaghmore, 4 sets
Rev. Jn. Holmes, do. 2 sets

Rev. Francis Hamilton, New-
townstewart
Rev. Moses Hogg, Loughgall
Rev. Wm. Henry, Comber
Rev. Alex. Henry, Castle-
reagh
Rev. Mr. Hamilton, D. D.
Dundalk
Rev. Jacob Hazlet, Dundon-
donald
Rev. Matthew Hazlet, Porta-
ferry
Rev. Nichs. Hamilton, Vicar,
Donaghadee, 2 sets
Rev. Chs. Hazlet, Isle Magee
Rev. Wm. Henderson, Ran-
dalstown
Rev. Robt. Henery, Castle-
dawson
Mr. Wm. Holmes, Antrim
Wm. Harper, do.
Robt. Hamilton, T.
Patrick
John Hervey, do.
Chs. Hyndman, B. mena
James Hood, do.
Joseph Hopes, do.
Adam Hunter, B. money
Miss Ann Hervey, St. John's-
town
Miss Eliz. Hervey, near Wa-
terfide
Mr. Wm. Holmes, junr.
Coleraine
Wm. Hunter, do.
Curtice Hemphill, do.
Wm. Hopkin, do.
John Hunter, do.
James Hamil, do.
Wm. Hazlet, Newtown-
limavady
Jas. Huey, Muff, 2 sets
Saml. Humes, Muff, dgl.
James Hamilton, esq;
John Hamilton, esq;
Wm.

2 SUBSCRIBERS NAMES.

- Wm. Hamilton, esq; of Eden in the County of Donnegal
 Clauds. Hamilton, esq; Strabane
 Mr. Thomas Hamilton, do.
 David Henderson, Raphoe
 Mrs Mary Hamilton, Ballindrait
 Mrs Margaret Hamilton, do.
 Mrs Mariam Hamilton, do.
 Mr. Joseph Henderson, Convoys
 Miss Eliz. Holmes, Donaghmore
 Mr. Gorges Hamilton, Newtown Stewart
 Miss Jane Hood, do.
 Mr. Wm. Hamilton, atty. Omagh
 John Hood, Cross
 Wm. Hanna, Dunganon
 Henry Hamilton, esq; Newry
 Mr. Harwd. Hillam, do.
 Wm. Hallyday, do.
 Thos. Haughton, Lurgan
 Edwd. Hogg, Lisburn
 John Hastings, do.
 Lieut. Hanson, 66th Regt. Belfast
 Mrs Hamilton, do.
 Mr. Thos. Hamilton, do.
 Thomas Hyde, do.
 Stewart Hadskis, do.
 Alex. H. Halliday, M. D. do.
 Andw. Hannah, do.
 Jas. Hunter, Castlereagh
 James Hamil, Belfast
 Jas. Heron, N. T. ards
 Miss Martha Hamilton, Portaferry
 Miss E. Hall, 2 sets do.
 Luke Hickman, esq; Pinloe
 Jn. Hiddleston, Donaghadee
 Jeremiah Hurly, Down
 Steele Hawthorn, esq; do.
 Mr. Edward Humfrey, do.
 Miss Sophia Hawthorne, do.
 Mr. Wm. Hawthorne, do.
 Alex. Hawthorne, do.
 Jas. Hunter esq; Grayabby
 Mr. Fred. Hunter, Omagh
 John Heron, Killinck
 B. Horeman, T. patrick
 Samuel Hyde, Belfast
 Mrs. Henderson, do.
 Mr. Matt. Hunter, Drumbo
 James Holmes, Isle Magee
 Jn. Hamil T. patrick
 Jn. Hiddleston, Moneyrea
 Wm. Henderson, Randalstown
 Jn. Hayman, esq; Youghal
 Jn. Hambleton, esq; Carlow
 Chr. Hewetson, esq; near Kilkenny
 Wm. Hart, esq; Ennis
 Mr. Jas. Hamilton, T. C. D. Middletown
 Jn. Hudson, Youghal
 Mrs Hunt, Kilkenny
 I
 Rev. J. Ingram, Strabane
 Rev. Jos. Ingram, Limerick
 Right Honble. Earl of Inchiquin
 Right Honble. Lady Inchiquin
 Miss Frances Joy, Randalstown
 Ann Johnston, M. Felt
 Rose Johnston, near Belfast
 Jn. Irwin, esq; Dungannon
 Mr.

SUBSCRIBERS NAMES. xi

Mr. Chas. Irwin, Omagh
 Jos. Jameson, Mill Isle
 James Jameson, do.
 Wm. Johnston, Castle-
 dawson
 Frans. Joy, Randalstown
 Jas. Irvin, Templepatrick
 John Johnson, Connor
 Joseph Johnson, do.
 James Johnston, Lifford
 James Jack, do.
 Saml. Johnston Ballindrait
 Wm. Johnston, Donagh-
 more
 Allen Jack, Omagh
 David Johnston, Clogher
 Wm. Jackson, Moy
 James Johnston, near
 Dromore
 John Irwin, Lurgan
 W. T. Jones, esq; Lisburn
 Mr. Arthr. Johnston, junr. do.
 Morgan Jeller, esq; Moira
 Mr. Thos. Johnson, B. hinch
 Jn. Jelly, Killileagh
 Henry Ingram, Belfast
 Mrs Eliz. Jackson, do.
 Mr. Jas. Jackson, N. T. ards
 Saml. Johnson, P. Ferry
 Mrs Jane Jackson, H. wood
 Miss Eliz. Jackson, do.
 Jenny Jackson, do.
 Mr. Thos Johnson, Money-
 rea
 Jn. Johnston, Randal-
 stown
 Wm. Jocques, Kilkenny
 Jn. Juda, apothy, Limer-
 ick

K

Rev. Joseph Kiakhead, Killin-
 chy
 Rev. Geo. Kennedy, Lisburn

Rev. Jn. King, Hollywood
 Rev. Thos. Kennedy, Downe
 Mr. Jn. Knox, Ballymena
 Robert Ker, do.
 Robt. Kennedy, Coleraine
 Miss Kirkpatrick, L. Derry
 Geo. Keyse esq; Ballindrait
 Mr. Thos. Keys, Lifford
 Matt Kilpatrick, Raphoe
 Wm. King, P. Liff. Bal-
 lindrait
 Jas. Knox, Strabane
 Robt. Keys, Ballindrait
 Samuel Knox, do.
 John King, do.
 Jas. Kernachan, Lifford
 Joseph Karry, Omagh
 William King, do.
 James King, do.
 Gilbt. Kennedy, Dun-
 gannon
 Jas. Kennedy, Lurgan
 Jas. Kid, near Kedy
 George Kent, do.
 Jas. Kennedy, Fintona
 William King, do.
 Robert Knox, Belfast
 Mrs Kelly, Dundalk,
 Robt Kyle, esq; Donaghadee
 Mrs Kyle, do.
 Mr. Charles Kelly, do.
 Andw. Kennedy, New-
 townards
 Thos. Kirk, C. Fergus
 John Knox, do.
 Daniel Ker, do.
 Jn. Ker, Killinchy
 Thos. Kirkpatrick, B. Fast
 Mrs Frances Lina Keys, Bal-
 lindrait
 Agnes Kirk, C. Fergus
 John Kinkhead, Randlef-
 town
 John Kerr, do.
 John King, do.

Mr.

xii SUBSCRIBERS NAMES.

Mr. Thos. Kennedy, Youghal
John King, merch. Waterford

L

Rev. Wm. Laird, Belfast
Rev. Richd. Leslie, Strabane
Revd. Robt. Law, P. Lifford, Ballindrait
Rev. Jos. Little, Letterkenny
Rev. Wm. Lucas, Newry
Rev. Jn. Lewson, near Larne
Right Honble. Lady Lovat, Redhall
Alex. Legg, esq; Malone
William Legg, esq; do.
Mrs Mary Ann Laird, Newtownards
Mr. Jn. Liviston, Belfast
Hugh Lyle, esq; Coleraine
Mr. Saml. Lyle, do.
Alexander Lawrence, do.
Samuel Lawrence, do.
Charles Lynd, do.
Robert Lownds, do.
Gordon Lynd, Newtown-lemavady
Hamn. Ledlie, L. Derry 6 sets
Saml. Livingston, near Muff
Robt. Lindsay, St Johnstown
James Larkey, do.
Alexander Larkey, do.
James Lard, do.
Thomas Lowry, do.
Alexander Lowry, do.
Jas. Laird, Raphoe
Wm. Law, P. of Lifford
Robt. Lowry, Ballindrait
Luke Laughery, do.
Wm. Lowry, Donaghmore
John Lyons, Omagh

James Long, do.
Mrs Sarah Lauderdale, Lurgan
Mr. John Law, M.D. do.
Miss E. Law, do.
Mr. James Leveston, do.
Hugh Lightbody, Ballanahinch
Thos. Lyons, mercht. Belfast
Mussenden Lyle, do.
Mary Lilly, do.
Robert Linn, do.
Jas. Letham, Castlereagh
Robt. Leech, Newtownards
James Lilly, Belfast
Hans Logan, Newtownards
John Leech, do.
John Lewis, do.
John Logan, do.
Miss Mary Laird, M. Felt
Mr. Chs. Leicester, Postmaistr. Dundalk
Mattw. Lindsey, Down
Thos. Legg, C. Fergus
Robt. Logan, Killinchy
Jas. Lamont, do.
Jas. Lard, St. Johnstown
John Latta, do.
Oliver Lackey, Donaghmore
Robt. Lowry, Omagh
Murry Lowry, Donaghadee
Rev. Mr. Leicester, Tipperary
Mr. Lee, Corke

M

Rev. Benjn. M'Dowel, 2 sets
Rev. Jas. Marshal, B. Clare
Rev. Jn. Mackay, A. M. Antrim

Rev.

SUBSCRIBERS NAMES. xiii

- | | |
|--|---|
| <p>Rev. Hugh Maxwell, A. M. Connor
 Rev. Hugh Miller, A. M. Glendermod, 2 sets
 Rev. Wm. M'Ghee, Strabane
 Rev. Alex. Marshall, Ballyboyland
 Rev. Jn. Marshall, Ballindrait
 Rev. Andw. Millar, Clogher
 Rev. Hugh Mulligan, Aghnacloy
 Rev. Alex. Mercer, Dungan-non
 Rev. Fowke Moore, do.
 Rev. Jas. Moody, Newry
 Rev. Robt. M'Clure, Annahilt
 Rev. Jas. Mackay, Belfast
 Rev. Hugh M'Kee, Drumbo
 Rev. Wm. Murray, Dundalk
 Rev. Mr. M'Cormick, near Portaferry
 Rev. Wm. M'Crea, Downpat.
 Rev. Geo. Macartney, A. M. Antrim
 Rev. Wm. Moorhead, A. M. Fintona
 Rev. Thos. M'Cracken
 Rev. Mr. M'Main, Donahady
 Rev. Richd. Mills, Carlow
 Rev. Nicholas Marton, Kilkenny
 Rev. Samuel Maddin, do.
 Rev. And. Meagher, Thurlos
 Rev. Eph. Monfil, Limerick
 Rev. Mr. Maunsel, do.
 Rev. Robt. M'Coun, Kilkenny
 Right Honble. Earl of Moira
 Right Hon. Countess of Moira
 Right Hon. Lord Mount Cashel
 Right Hon. Lady Mount Cashel</p> | <p>Mr. James M'Lean, Coleraine 7 sets
 James M'Murray, T. Patrick
 Stephen Martin, do.
 Wm. Meek, Antrim
 Wm. M'Conchy, do.
 James M'Conchy, do.
 Jn. M'Culloch, M. D. do.
 Neal Magill, do.
 Robt M'Dowel, Belfast
 John M'Clentick, St. Johnstown
 Robt. M'Kedy, B. mena
 Daniel Mc. Neil, do.
 Barnet M'Kean, do.
 Alex. Mitchel, do.
 Jn. Mc. Murry, do.
 Saml. Mitchel, Coleraine
 Hugh Moore, do.
 Thomas Martin do.
 Robert Morrow, do.
 Mrs Mitchel, do. 7 sets
 Chs. Mc. Lean, near do.
 Gilbt. M'Clarty, do.
 Andw. Martin, New-townlemavady
 Marcus Moody, do.
 Jane M'Causland, Ballykelly, 2 sets
 Angus Mc. Shenoge, Coleraine
 Saml Mc. Lellon, Ballykelly
 John Mitchel, do.
 Wm. Moore, merchant, Londonderry
 Mrs Mc. Donagh, Muff
 Miss Murray Londonderry
 Mr. Wm M'Culloch, Muff
 Wm. M'Corkel, St. Johnstown
 James Mitchel, do.
 James M'Kane, do.
 Joseph M'Kane, do.
 Mr. Robert</p> |
|--|---|

xiv SUBSCRIBERS NAMES.

Mr. Robert Monteih, do.	John Mc. Adow, St.
Jaret Martin, do.	Johnstown
Robert Martin, do.	John Mc. Cara, M. D.
Wm. M'Carter, do.	Killileagh
Samuel M' Gill, do.	John Mc. Comb, Omagh
Joseph Mc. Clearn, do.	Joseph Mc. Conetrey, do.
Miss Mc. Clearn, do.	John M'Clean, do.
Mr. Alex. M'Cauland, do.	James Mitchel, do.
Wm. M'Crea, Lifford	Saml. M'Dowel, Aughclay
Oliver M'Cauland, esq; do.	Mr. Ger. Moore, Dungannon
Wm. Maxwell, esq; Provost	Charles Man, Moy
of Strabane	Joseph Marshall, junr.
Mr. M'Cauland, near Raphoe	Blackwatertown
Robt. M'Crea	Messrs. Jos. and Jn. Marshall
Wm. Mc. Ilwee, P. L.	do.
Balindrait	Mr. Wm. Millar, Lurgan
John M'Crea, do.	Thos. Manight, n. Kedy
Richd. M'Clure, Convoy	James Moore, Newry
David Moore, do.	Samuel Moffit, do.
John M'Clintock, do.	Thomas M'Gathry, do.
James M'Clure, do.	John Mains, do.
James Moore, do.	Samuel May, do.
Andrew M'Creery, do.	Hugh Moore, do.
Charles M'Clure, do.	Samuel M'Gough, esq; do.
Andrew M'Clure do.	Mr. Wm. Miller, Lurgan
John M'Clenachan, do.	Jas. Marrin, Master of the
Wm. Mc. Beath, senr.	Grammer school, do.
Lifford	Mark Maziere, do.
Richard M'Clure, do.	Hugh Mc. Veagh, do.
Andrew M'Clure, Don-	Miss Jane Mc. Cormick, do.
aghmore	Mr. Graves Mc Kin, do.
William M'Clure, do.	Wm. Maxwell, Lisburn
Hugh Mc. Farland, N.	James Montgomery,
townstewart	Ballynahinch
Miss Christa. M'Clellin, do.	Hen. Mc. Quid, Belfast
Mr. Wm. M'Connell, Omagh	David Manson, do.
Patrick M'Cauland, do.	Jn. Mattear, M. D. do.
John Moore, do.	David M'Tier, do.
Mrs Eliz. Mitchel, do.	Isaac Miller, do.
Mr. Jas Maxwell, surgn. do.	John Mitchel, do.
William Maxwell, do.	Jn. Morrow, Strandtown
Marshall Maxwell, do.	Mrs Moore, Belfast
William Maconchy, do.	Mr. John Milford, do.
Benjamin Maxwell, do.	Alex M'Connell, Castle-
Alex. M'Cauland, do.	reagh
	Mr. Wm.

SUBSCRIBERS NAMES. xv

- | | |
|---|--|
| <p>Wm. Mc. Mullan, N.
townards
Samuel Mc. Machon, do.
Hugh M'Clements, do.
Wm. Mc. Blair, do.
Thomas M'Cartney, do.
Jd. M'Cully, senr. do.
Wm. Mc. Blain, do.
Mr. George Menagh, New-
townards
Thomas Merry, do.
Geo. Murphy, Dundalk
Zachas. Maxwell, esq; do.
Mr. Archd. Mellon, Omagh
Owen Murphy, Dundalk
John Mc. Alister, do.
Jas. Moor, Porta ferry
Jof. Mc. Waters, senr. do.
Wm. M' Cleery, do.
John M'Creedy, do.
Henry Mc. Kibbin, do.
John M'Cleery, do.
Samuel Mc. Burney, do.
Henry Murland, do.
Wm. Mc. Donnell, do.
Robert Mc. Calla, do.
James Maxwell, do.
Thomas Mc. Kibbin, do.
Jas. M'Cleery, senr. do.
Jas M'Cleery, junr. do.
Thomas M'Creedy, do.
Mrs Eliz. Meredith, Donagh-
adee
Mr. Henry M'Gowan, do.
Mc. Kean, do.
Francis Mc. Minn, do.
Moses M'Holm, do.
John M'Narey, do.
David Mc. Minn, do.
Alex. Mc. Minn, do.
Wm. Montgomery, esq; 2
sets
Mrs Moorhead, do.
Mr. James M'Culloch, do.
Alex. M'Gowan, do.</p> | <p>Alex. Madill, Dowae
Thos. M'Quoid, do.
Saml. Montgomery, Ar-
magh
John M'Crab, St. Johaf-
town
Daniel Me Laughlin, do.
John M'Carter, do.
Mr. Alex. M'Girr, do.
John Moore, C. Fergus
James Mc. Ilwain, do.
Edward Mitchell, do.
John M. Ilnea, do.
John M'Cleery, do.
James M'Culloch, do.
Jas. M'Culloch, Killin-
chy
Robt. Might, Newry
John M'Crea, Callinward
John M'Clentick, esq; St.
Johnstown
Mr. Robt. Mc. Farland, P.
Liff. Ballindrait
Benjn. Maxwell, Omagh
Thos. Merry, Antrim
Wm. M'Dowell, do.
Thos. M'Cadam, Belfast
Miss Milford, do.
Mr. Alex. Maddill, Dowae
Wm. M'Kee, Drumbo
David Millen, do.
Samuel M'Kee, do.
Matthew Morrow, do.
Mrs Martha Montgomery,
Larne
Mr. Wm. Mc Leland, I. Magee
James Millar, do.
Geo. M'Comb, Mill Isle
James M'Gill, do.
John M'Crea, Belfast
Allan M'Crea, Carmoney
Wm. M'Carrol, Randal-
stown
David M'Culloch, do.
James Mulligan, do.
Mr. Thos.</p> |
|---|--|

xvi SUBSCRIBERS NAMES.

Mr. Thos. Mc. Auley, do. John Mc. Murdy, Magh- rafelt Robert Mc. Murdy, do. James Mc. Farley, studt. Ballykelly Dan. Mc. Laughlin, St. Johnstown John Mc. Adow, do. James M'Culloch, Ran- dalstown Jn. Morrison, Middleton Saml. Malcom, Randlef- town Henry M'Callay, do. And. Moore, Ardaid Celln M'Carty, esq; Youghal Edmd. Mandeville, esq; Cal- lan Mr. Francis Mahow, Youghal John Mills, do. William Mead, do. Saml Mc. Oboy, Stump- hill Miss Betsy Mc. Oboy, do. Mr. Richd. Mekins, Kilkenny Henry M'Creery, do. Chas. M'Carty, do.	John Nevin, do. And. Neslip, Killinchy Jn. Neblo, Mill Isle Bart. Newton, esq; Carlow O Rev. Joseph Osborne, New- townlamavady, 2 sets Mr. Henry Osborne, do. Joseph Orr, St Johnf- town James Orr, do. George Orr, Strabane William Orr, do. John Orr, do. James Orr, Omagh James Orr, Killibrack John Ogle, Newry Wm. Ogle, do. Edward Obre, esq; Lisburn Mr. John Orr, Fintona Alexander Orr, Belfast Gilbert Orr, near do. Rowland Osburn, do. James Orr, Newtownards Miss E. S. Orr, Moneragh Mr. James Orr, Lisfen James Orr, Ballykeel James Orr, Granshaw James Orr, Monlagh
---	---

N

Rev. Robt. Nelson, Omagh
 Rev. Wm. Nevin, Downe
 Rev. Mr. Nelson
 Mr. Jn. Neil, Templepatrick
 Hen. Newtown, Coleraine
 Sir Isaac Newtown, New-
 townlemavady
 Robt. Neilson, Strabane
 John Nesbit, Raphoe
 Joshua Nesbit, esq; Ballin-
 drait
 Miss Nixon, Omagh
 Mr. Wm. Neil, Belfast
 And. Neilson, N. T. Ards
 David Nevin, Donaghadee

P

Rev. John Pellissier, D. D.
 Rector of Ardstraw
 Rev. William Pilkington,
 M. A. Omagh
 Rev. Edward Patterson, Bel-
 fast
 Rev. Samuel Patten, M. A.
 Moneyrea
 Rev. Thomas Patterson,
 Downpatrick
 Rev. Mr. Parker, Lisburn
 Mr. John

SUBSCRIBERS NAMES. xvii

- | | |
|--|--|
| <p>Mr. John Perkhill, T. patrick
 John Pepper, B. mena
 James Patterson, St.
 Johnstown
 Thomas Patten, do.
 John Pinkerton, do.
 James Pinkerton, do.
 James Porter, Ballindrait
 Alex. Purveance, Lifford
 Samuel Peoples, Raphoe
 Jas. Porter, Ballindrait
 Saml. Porviance, Donagh-
 more
 John Patterson, do.
 John Patten, do.
 Mrs Patten, do.
 Mr. James Paul, Omagh
 William Paul, do.
 Thos. Pollock, apothecary,
 Moy
 Joseph Poffette, do.
 Hance Peeplet, Tafak
 Jas. Pollock, sen, Newry
 John Pentland
 Francis Price, esq; St. Field
 Mr. John Petticrew, B. hinch
 James Patterson, Belfast
 Henry Parkinson, do.
 James Park, do.
 Hugh Park, N. T. ards
 Mrs Patterson, do.
 John Page, jun. esq; Dundalk
 Stephen Page, esq; do.
 Mr. David Patterson, Ballin-
 drait
 Danl. Patrick, Strang-
 ford
 John Potter, Downe
 Thomas Parkinson, do.
 Conway Pillson, do.
 James Perry, St. Johnst-
 town
 John Parker, Connor
 John Pinkerton, St. Johnst-
 town
 John Page, esq; Dundkal</p> | <p>Mr. Wm. Park, Isle Magee
 Samuel Peasly, do.
 William Pollock, Belfast
 Lord Chief Justice Patterson
 Ennis
 Honble. Randal Plunket
 Alderman John Pratt, Yough-
 al
 Rev. Char. Perceval, jun. Car-
 low
 Robt. Pratt, esq; Castle-
 martyr
 Theo. Perkins, esq; Carlow
 James Percival, esq; Kilkenny
 Mr. Nichs. Purcill, do.
 Wm. Pierce, Youghal
 Jn. Parker, esq; near Cork
 Mr. Wm. Phillips, Kilkenny
 Edward Pidgeon, do.
 Master Geo. Pidgeon, do.
 Mr. Luke Poynts, do.</p> <p style="text-align: center;">Q</p> <p>Mr. Robt. Quate, Moneyrea</p> <p style="text-align: center;">R</p> <p>Rev. Robert Read, Dromochel
 Rev. Robert Rantoul, Lurgan, 5 sets
 Rev. Henry Reynet, Lisburn
 Rev. Wm. Rogers, B. nure
 Mr. Hugh Reed, T. patrick
 Joseph Reford, esq; Antrim
 Mr. Alex. Roney, do.
 Robt. Russel, Ballymena
 Wm. Robb, Coleraine
 George Read, do.
 Wm. Ross, Newtownle-
 mavady
 Thos. Ross, mt. Derry
 Jn. Riddel, Ballindrait
 Jas. Rouse, atty. Strabane
 Mr. Andw.</p> |
|--|--|

xviii SUBSCRIBERS NAMES.

Andrew Rodgers, P. Lif. Ballindrait	Mr. Robert Rogers, Student Omagh
John Ruffel, Donagh- more	Richard Rankin, St. Johnstown
William Ralston, do.	Rev. James Rogers, Feathard
Samuel Rofs, do.	Edmd. Ryan, esq; Kilkenny
Andrew Ruffel, do.	Colonel Roberts, Carlow
Samuel Ralston, do.	
John Rodgers, Omagh	S
James Ramsey, do.	Rev. Robert Sinclair, Larne
Charles Robison, do.	Rev. Mr. Stone, Rector Com- ber
James Rodgers, do.	Rev. Wm. Sturrock, Bally- money
A. M. Ranelly, do.	Rev. Jn. Simpson, Coleraine
John Robinson, Dungan- non	Rev. Wm. Scot, A. M. Antrim
James Reid, Moy	Rev. Robt. Scot, near Dun- given
Wm. Richardson, do.	Rev. Nichs. Spence, Rector of Donaghmore, 5 sets
Wm. Reed, Portydown	Rev. Nichs. Stewart, New- townstewart
Mr. Robt. Rainey, Newry	Rev. James Simpson, M. A. Omagh
Wm. Reid, do.	Rev. Joseph Scot, Fermont
Jn. Rutherford, Lurgan	Rev. David Smily, Maghera
Wm. Richardson, do.	Rev. Wm. Shaw, Lurgan
• Mrs Catherine Richardson, do.	Rev. John Sherrard, Tully- lish
Miss Isabella Richardson, do.	Rev. Wm. Sloane, Newry
Mr. James Read, Lisburn	Rev. John Smyth, Lough- brickland
Robison, Fintona	Rev. John Strong, Ballyna- hinch
Henry Reed, M. D. Bal- lanahinch	Rev. Patrick Simson, Dun- dalk
Mrs Eliz. Rea, Belfast	Rev. S. M. Stephenson, Grayabby, 2 sets
Mr. Samuel Robinson, do.	Rev. Edward Smyth, Castle- ward
Wm. Riddle, N. T. ards	Rev. Alex. Speers, Portglen- ow
Isaac Read, esq; Dundalk	Rev. Robt. Scot, Duncan
Mr. John Riddle, Comber	
John Reed, Portyerry	
John Rowan, do.	
Alexander Reed, Downe	
James Reilly, Armagh	
John Risk, St. Johnstown	
Dan. Reid, Carrickfergus	
Wm. Robinson, Newry	
James Robinson, Omagh	
John Rodgers, Lessen	
Matt. Rea, Drumbo	
John Ruffel, Goulen- ward	

Right

SUBSCRIBERS NAMES. xix

- | | |
|--|---|
| <p>Right Honoble. Earl of Shan-
non
Right Honoble. Lady Shan-
non
Wm. John Skeffington, esq;
Antrim
Chichester Skeffington, esq;
do.
Chas. Savage, esq; Ardkeen
Mr. Gain Sanderfon, Bally-
mena
Robt. Smith, Coleraine
Wm. Steen, do.
Robert Shipboy, do.
William Smith, do.
Story, do.
Charles Sweeny, do.
Hugh Sherrard, jun. do.
James Sterling, esq; Bally-
kelly 2 sets
Mrs Stevenson, near New-
townlemavady
Mr. John Sharkey, London-
derry, 5 sets
Miss Alice Scot, do.
Mrs Jane Sterling, near do.
Mr. John Scot, St. Johnstown
Mrs M. Stewart, L. Derry
Mr. Wm. Shaw, St. Johnf-
town
Robt. Smily, do.
James Smily, do.
Edward Sturgeon, Bal-
lymoney
Robt Stevenson, Raphoe
Matthew Scot, do.
James Steel, do.
Joseph Scot, do.
Robt. Scot, P. Lifford
Ballindrait
Robt. Stevenson. do.
Andrew Sayers, Convoy
Miss Rebecka Simms, Don-
aghmore
Miss Sheriff, Templepatrick
Mr. Wm. Stewart, Omagh b 2</p> | <p>Mr. Joseph Stewart, Don-
aghmore
Mrs Scot, do.
Mr. Nian Steel, do.
John Scot, do.
Robt. Sproul, do.
Thomas Scot, do.
Wm. Sinclair, do.
James Semple, apothy.
Dungannon
George Shaw, do.
Edward Shaw, do.
Robert Sproul, do.
Ann Smith, do.
Wm. Sherrard, Moy
Joseph Speer, Lurgan
Wm. Sanderson, Porty-
down
Thomas Simpson, Prof-
pect Lodge
Samuel Simpson, Tara-
amalagh
Wm. Scot, esq; Newry
Mr. Joseph Speer
John Shaw, Lurgan
Robt. Stewart, do.
William Shaw, fen. do.
Archd. Shaw, do.
Mrs Isabella Smith, do.
Mr. Joseph Sterling, do.
Joseph Sproul, Fintona
Robert Simms, Belfast
Thos. Sinclair, mercht do.
Robert Scot, do.
Mrs Isabella Simson, do.
Wm. Stewart, do.
Mr. William Seed, do.
Robert Steel, do.
John Stewart, do.
Ralph Snell, do.
Miss Jane Spratt, Castle-
reagh
Mr. Robt. Smith, Bookfeller,
Belfast
Samuel Swain, Portyferry
Mr. John</p> |
|--|---|

xx SUBSCRIBERS NAMES.

Mr. Jn. Smyth, Portyerry
 John Savage, do.
 Jn. Smyth Dundalk,
 Josias Semphill, Don-
 aghadee
 Patrick Savage, esq; Porty-
 ferry 2 sets
 Mrs Savage, do. 2 sets
 Chas. Savage, esq; do. 2 sets
 Mr. Jn. Semple, Donaghadee
 Wm. Sloan, do.
 John Sadler, Downe
 James Sweeney, do.
 Jn Speers, apothy. do.
 Jn. Simpson, Armagh
 Thomas Simpson, do.
 Thos. Simpson, junr. do.
 Jas. Simpson, St. Johnf-
 town
 Wm. Stewart, Killinchy
 2 sets
 Hugh Sherrard, New-
 townlemavady
 James Scot, Omagh
 Thomas Sproule, do.
 Snowden Supple, Tully-
 lish
 Ferdinand Shean, Porty-
 ferry
 Alex. Strain, Castle-
 reagh
 Archd. Strain, Belfast
 Wm. Stitt, Comber
 Robt. Smith, Drumbo
 George Shaw, Larne
 Louisa Shuter, do.
 Miss B. Scot, T. Patrick
 Mr. Jn. Stewart, Randallstown
 James Sinclair, student
 Tubermore
 Edmd. Supple, esq; Castle-
 Martyr
 Dean Swift, esq; Youghal
 Michael Standish, esq; do.
 Wm. Stamer, esq; Carnally

T

Rev. James Taylor, M. A.
 Convoy
 Rev. James Todd, Deni-
 cash, 6 sets
 Rev. Edward Trotter, Downe
 Rev. Francis Turretline, O-
 magh
 Mr. David Thoburn, Malster,
 Belfast
 Miss J. Turner, Lurgan
 Mr. Wm. Thomson, Antrim
 Skeffington Thompson, esqdo.
 Mr. Andrew Taylor, Belfast
 Robt. Thompson, Con-
 nor
 Wm. Thompson, Bally-
 money
 John Thompson, esq; Cole-
 raine
 Mr. John Till, do.
 Thos. Templeton, L:
 derry
 James Taylor, St. Johnf-
 town
 John Tyrrell, esq; Strabane
 Mr. Bjn. Tenton, do.
 Aron Thompson, Raphoe
 James Thompson, do.
 Jas. Tinan, Donaghmore
 Moses Thomson, do.
 Robert Thompson
 Aughnacloy
 James Tracy, Dungannon
 Jn. Thompson, mercht.
 Newry
 Atkinson Thompson,
 mercht, do.
 And. Thomson, mer. do.
 Jn. Templeton, mer. do.
 Wm. Thompson, Lurgan
 Mrs Ann Thompson, do.
 Mr. Jacob Turner, do.
 Mr. Jesse

SUBSCRIBERS NAMES. xxi

Mr. Jesse Taylor, Belfast
 James Thomson, New-
 townards
 Francis Turnley, esq; do.
 Mrs Magaret Todd, St. Field
 Mr. John Todd, do.
 Taylor Trevor, P. Ferry
 Robert Thompson, Don-
 aghadee
 Mrs Ann Tate, do.
 Mr. Nevin Taylor, do.
 Wm. Trotter, Downe
 Thos. Turbet, M. D. do.
 Seth. Fullerton, Strabane
 Robt. Tate, Moneyrea

V

Rev. Thos. Vesey, Rector
 Dungannon
 Rev. Wm. Vowel, Curry
 Glas
 Captain Richard Vowel 66th
 Regiment, Belfast

U

Bor. Uniacke, esq; Youghal

W

Right Rev. Lord Bishop of
 Waterford, 12 sets
 Rev. Ralph Ward, Belfast
 Rev. Thos. Wolfey, Dundalk
 Rev. James White, Rector
 Rev. Robt. Wilson, Magh-
 rafelt
 Rev. Jas. Whiteside, Tuber-
 more
 Rev. Andrew Walsh, New-
 townstewart
 Rev. Arthur Webb, Youghal
 Rev. B. Hobart Wolfey,
 Miss E. Wallace, M. Felt

Mr. John Wilson, B. Cowan
 Mrs White Coleraine
 Sarah Waugh, Antrim
 ---Williamson, esq; do.
 Mr. John White, Belfast
 Jn. Wallace, Coleraine
 John Wilson, do.
 Abrah. Wilkinson, do.
 Adam White, do.
 Wm. Watson, do.
 James Watt, Parish of
 Macasquin
 Mrs Waugh, Coleraine
 Mr. James Weir, Derry
 Wm. Wason, St. John's-
 town

Matthew Wilson, do.
 Maxwell Welsh, Strabane
 Thos. Wilson, Raphoe
 Robert Wilson, P. Lif-
 ford Balindrait
 John Watson, do.
 James Woods, do.
 Thos. Wachup, Don-
 aghmore
 John Wilson, do.
 James Wilson, Omagh
 John Wilson, do.
 Robert Wallace, do.
 John Wallace, Postmas-
 ter, do.
 James Wallace, Ballagh-
 need
 Thos. Whittel, Dun-
 gannon
 Jn. Wasep, Omagh
 John Webb, Dungannon
 John Watson, do.
 John Wade, do.
 Andrew Wallace, do.
 James Webb, Moy
 Soln. White, Lurgan
 Mrs Woolsey, Portydown
 Mr. Geo. Woolsey, do.
 John Watson, do.
 Mrs Ann

xxii SUBSCRIBERS NAMES.

Mrs Ann Watts, do.
 Mr. James Wilson, do.
 Hugh Woodney, Newry
 John Wilson, esq; Lisburn
 David Wilson, esq; do.
 Mr. Wm. Wightman, do.
 Mrs Ann Worthington, Fin-
 tona
 Miss Eliz. Worthington, do.
 Mr. Robt. Warnock, do.
 Jn. Wallace, Omagh
 Jn. Walker, surgeon, St.
 Field, 6 sets
 Wm. Willey, Killileagh
 Wm. Watson, Belfast
 Joseph Wallace, esq; do.
 Mr. Wm. Wilson, do.
 Richard Wright, do.
 Richd. Wolfenden, Lam-
 beg
 Jas. Wirling, N. Town-
 ards
 John Wilson, do.
 Mrs Lucy Wallace, P. Ferry
 Mr. Thomas Watson, do.
 James Warnock, do.
 Jn. Williams, Dundalk
 Mrs. Jane Woolsey, P. down
 Mr. Jn. Wilson, Donaghadee
 John Watson, esq; 2 sets
 Edward Wilson, esq; near
 Castle Lions, 2 sets
 Mr. Hugh Wallace, St. Field
 James Wallace, of Burn-
 imghry
 Mrs Rachel Willey, Downe
 Mr. Jn. Waring, apothy. do.
 Wm Waring, surgn. do.
 Thos. Williamson, do.
 Geo. Weir, C. Fergus
 James Wardlaw, Don-
 aghmore
 Henry West, Fintona

Mrs Mary J. Warnock, Don-
 aghadee
 Miss Mary Walker, St. Field
 Mrs J. Woodside, Isle Magee
 Capt. Abrah. Woodside, do.
 Mr. Robert Wright, do.
 David Wilson, do.
 Miss Sarah Wilson, do.
 Mr. Richd. Williams, Magh-
 rafelt
 Saml. Warden, Duncan
 Wm. Wilson, St. John-
 town
 Jn. Wilson, Ballycowan
 Hugh Walker, Randlest-
 town
 Hugh Warrin, Booksel-
 ler, Belfast
 Saml. Walker, Randalf-
 town
 Thomas Walker, do.
 Hugh Walker, do.
 Mrs Wilson, Belfast
 Mr. Robt. Wilson, do.
 Alderman Thos. Wilkinson,
 Kilkenny
 Alderman Richard Webb,
 Youghal
 Mr. Oliver Wheeler, atty.
 Kilkenny
 Miss Ann Wheeler, do.
 Mr. Watters, atty. do.
 John Watters, do.

Y

Rev. Mr. Young
 Mr. Robert Young, Antrim
 Jas. Young, Ballymena
 Wm. Young, Belfast
 Wm. Young, Newry
 Davd. Young, Mill Isle

Mr. Wm.

SUBSCRIBERS NAMES. xxiii

Mr. Wm. Irwin, Belfast	James Barnet, do.
Thomas Scott, do.	Alexander Scott, do.
Robert Hyndman, do.	James M ^c Connel, do.
Hugh Hyndman, do.	William Lyle, do.
Andrew Hyndman, do.	James Park, do.
George Ferguson, do.	Mrs Barlette, do.
John Stewart, do.	Susanna Robison, do.

F I N I S.

E R R A T A.

Page 10, Line 6, for latter, read letter.
Page 10, Line 33, read some inconvenience.
Page 12, Line 13 read, has laid himself open.
Page 15, Line 29, for quotation, read quarter.
Page 16, Line 35, read, an universal
Page 26, Line 3, read, all-sufficient Redeemer.
Page 44, Line 4, read, and have we not
Page 57, Line 9, read, part and rise.
Page 83, Line 15, for powers, read power.
Page 83, Line 34, read, there was nothing.
Page 87, Line 32, read, his gifts of grace.



20